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ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

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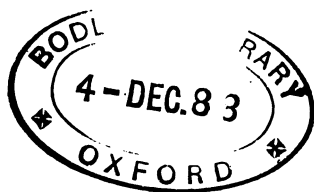
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PREFACE.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June 17, 1884.*



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ERRATUM.

In book 12, line 196, for *of* read *ot*.

INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης*

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

The attitude of Thucydides towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

¹ The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomedes is the ἀριστεύς or chief hero.' So in Thuc. 1. 9, ἐν τοῦ σκῆπτρου τῇ παραδόσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκλήτου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ,
'οὔη περ φύλλον γενεή, τοιήδε καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. An age in which contemporary records are wanting is also an age in which poetry is not composed for readers, but is meant to be sung, or acted, or at least declaimed to an audience. Hence the blank in our knowledge of the earlier history of the Homeric poems is filled in some degree by the notices that remain of the reciters or '**rhapsodists**' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων αἰδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ωδός, 'a singer of stitched things,' i.e. of words 'woven' into metre: ῥάπτω being used as in a line attributed to Hesiod:—

μέλομεν, ἐν νεαροῖς ὕμνοις ῥάπαντες αἰοδῆν.

But in the popular mind the word ῥαψωδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of such recitation is to be found in

the Hymn to the Delian Apollo, which was evidently composed for the great *πανήγυρις* or religious gathering of the Ionic race in the sacred island of Delos. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men ¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators **Lycurgus** and **Isocrates**. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (*ῥαψωδίσται*) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42) ². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

¹ That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἐλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἐντυνον αἰοιδῆν.

² Plato also refers to the recitation of *ῥαψοδαί* at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled 'Ομηρίδαι; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist Cynaethus and his followers (*οἱ περὶ Κύναιθον*). From another source (Harpocration *s.v.* 'Ομηρίδαι) we learn that there was a 'kindred' (*γένος*, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from an eponymous founder—the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that the Chian Homeridae were not connected with Homeric recitation, at least in historical times. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does 'Ομηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers, and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae¹.' 'Ὅμηριδαι, in short, is little more than a poetical equivalent for 'Ὅμηρικοί (the word which Aristotle uses for the early writers on Homeric subjects).

The Scholiast on Pindar (already quoted) adds that Cynaethus was the first who recited Homer at Syracuse, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been well known at Syracuse at a much earlier time. But if it refers to recitation at a festival it is not intrinsically improbable.

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the *ῥαψῳδία* of historical times—the essential features of which were that several competing *ῥαψῳδοί* declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

¹ Cp. also Plato, *Phædr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom. And these stories go back to the time of Plato.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ᾄδοι), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κitharis, φόρμυξ), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance is profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὥς ὅτ' ᾄδὼς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the one or two days of a popular holiday.

Poems attributed to Homer. Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes 'Homer in the *Epigoni*' (4. 32), but guards himself from asserting that that poem was really Homer's. It is not clear whether his doubt applies only to the *Epigoni*, which was a sequel or concluding part of the *Thebais*, or extends to the *Thebais* as a whole. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocæa, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (*παίγνια*) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or *προοίμια*, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name *Ὅμηρος* did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

Cyclic poems. Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (*Ἰλίου πέρις*). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of Eugeamon formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικός κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons, Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesilea, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year, he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief, or the only, literature. The arguments thus arrived at were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without place from which there were no means of launching it. There meaning or object. It would be like a great ship built in a is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised life) had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists¹.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *dissecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible so early as the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

¹ On translating *Homer*, *Last words*, p. 63.

said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenuis et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

¹ 'Saepius eadem repeto, sed identidem repetendum est illud posse, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

² The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἀλλοχοῦ μνημονεύμενα ἠθροΐζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. It describes him as—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον
ἠθροΐσα, σποράδην τὸ πρὶν αἰδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious; of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like.

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years after the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.¹ His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the Iliad and Odyssey might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the Iliad are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

¹ In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

² *Die homerische Kritik von Wolf bis Grote*, p. pref.

is the corner-stone of his theory. 'Sage'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a price for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (1. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

¹ 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

² 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

¹ *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

² Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage¹. 'Homer' was no longer, as with Wolf, the author of

¹ 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλή fuisse, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima.

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a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the *Iliad*. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenir, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseis to be inflicted upon him.

The poet, however, evidently had no choice : and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term *οἱ χωρίζοντες* was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called *τὸ ξένωνος παράδοξον*) and **Hellanius**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad* : and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey* : for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone ; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct : hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan-warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of Ajax and *Ulysses*, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*δοῖδοί*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189-191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. *Olympus*, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by *Hermes* (instead of *Iris*). *Aphrodite* has become the wife of *Hephaestus*. A species of immortality is promised to Menelaus (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship¹. *Delos* occurs in connexion with the worship of *Apollo* (*Od.* 6. 162), and *Pytho* (i. e. *Delphi*) is the seat of

¹ The alternate immortality of the *Dioscuri* (*Od.* 11. 298 ff.) and the apotheosis of *Heracles* (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

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an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Æolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phæacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *σύ*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαίψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός*, *πτωχεύω*, *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the Odyssey.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

- (1) The **Stem**, giving the Predicate, i.e. the thing asserted (commanded, wished, &c., as the case may be).
- (2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν we say* consists of *φά-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

2. In certain Verbs the quantity of the Stem varies: thus—

- (a) *φη-* is the Stem of *φη-μί I say*, *φή-ς*, *φη-σί*, *ἐ-φη-ν*, *ἐ-φη-ς*, *ἐ-φη-ν*—the forms of the Sing. Indic. Active.
- (b) *φά-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μ*, as *ἵστη-μ*, Plur. *ἵστα-μεν*, &c.: also *εἶ-μ I go*, Plur. *ἴ-μεν*, &c.; *ἔ-βη-ν I went*, 3 Dual *βῆ-την* (Il. i. 327).

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν*; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versa*; and accordingly the Person-Endings are divided into **Light Endings**—mainly those of the Sing. Indic. Active—and **Heavy Endings**—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases: e.g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic Stems, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 **Sing.** The Ending *-μῃ* appears in the Subj. of some Thematic Tenses: *ἐθέλω-μῃ* (Il. i. 549 &c.), *τίχω-μῃ*, *ῥω-μῃ*, *εἴπω-μῃ*, *ἀγάγω-μῃ*.

2 **Sing.** *-οῖ* occurs in *ἔσ-οῖ thou art*.

The ending *-σθα* is found in a few forms, chiefly of the Subj., as *ἐθέλῃ-σθα*, *ἐχῇ-σθα*, *εἰπῇ-σθα*, *πάθῃ-σθα*, &c.; also in the Impf. *ἦσθα* *thou wast*, and *ἐφῇ-σθα* *thou didst say*: cp. the Pf. *οἶσθα*.

3 Sing. *-σ(ι)* appears in the Subj., chiefly in the Tenses which have the 1 Sing. in *-μι*, *ἐθέλῃ-σι*, *τύχῃ-σι*, *εἰπῇ-σι*, *ἀγάγῃ-σι*, *εὖδῃ-σι*, *βάλλῃ-σι*, *πάθῃ-σι*; also *ἔη-σι* (*ἔσ-*), *ἔη-σι*, *δῶῃ-σι* and *δῶ-σι*.

3 Plur. The Verbs in *-μι* form in the Pres. Indic. *ἴστα-ντι* (for *ἴστα-ντι*, *ἴστα-νσι*), *τιθέ-σι*, *διδού-σι*, *ζευγνύ-σι*; not, as in Attic, *τιθέ-σσι*, *διδό-σσι*, *ζευγνύ-σσι*.

Non-Thematic Past Tenses often take *-ν* (for *-ντ*), as *ἔ-φθ-ν*, *ἔ-τιθε-ν*, *ἔ-βθ-ν*, *ἤγερε-ν*; but the form in *-σάν* is also common in Homer.

The 3 Plur. Middle ends in *-νται*, *-σντο*, after consonants and *ι*, as *τετεύχ-νται*, *δεδαί-νται*, *πυθό-ντο*, sometimes after *υ*, *η*, as *εἰρύ-νται*, *βεβλή-νται*. But after *α*, *ε*, *ο*, we find only *-νται*, *-ντο*.

Note that the Imper. Endings *-τωσαν*, *-σθωσαν* are post-Homeric.

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβη-ν* &c. Note the Imper. *κλῦ-θι* *hear* (the Indic. *ἐκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτθ* *he slew*, and *οὐτθ* *he wounded*.

Non-Thematic forms of the Middle are common in Homer; e.g. *ἔ-πτθ-το* *flew*, *ἔ-φθι-το* *perished*, *ἔ-χθ-το* *was shed*, *ἔ-βλη-το* *was struck*, *ἔ-στρω-το* *was strewn*, *πλή-το* *draw near*, *ἄλ-το* *leaped*, *ᾤρ-το* *was roused*, *δέκ-το* *received* (Inf. *δέχθαι*), *μίκ-το* *was mixed*, *πέρθαι* *to sack*, *φθθ-μενος* *coming beforehand*, *κτθ-μενος* *built*, *ἄρ-μενος* *fitted*, *ἔκ-μενος* *coming*, i. e. *favourable*. In later Greek such forms are almost unknown.

B. With Thematic Vowel (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic¹.

§ 4. The Reduplicated Second Aorist.

E.g. *πέ-φραδε* *showed, set forth*, *κε-χάρο-ντο* *rejoiced*, *πε-πίθο-ι-μεν* (Opt.) *might persuade*, *τε-τόκο-ντο* *made for themselves*, *τε-ταγών* *grasping*, *ἐξ-ἤπαφε* *deceived*, *ἤρ-αρε* *made to fit*, *ἄλ-αλκε* *warded off*, *ἤκ-αχε* *venaxed* &c. *ἔ-ειπο-ν* (also *εἶπο-ν*) *said* is of this kind, contracted from *ἐ-έειπο-ν* (*ἔ-φε-επει-ν*, § 54). The only other Attic example is *ἤγ-αγο-ν* *led*. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in *ἤρῳκ-ακε* *checked* (Pres. *ἐρύκω*) and *ἠνίπ-απε* *rebuked* (*ἐνίπῃ* *rebuke*).

¹ So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 5. The Aorists in α and $\kappa\alpha$.

The endings $-\alpha$, $-\alpha\varsigma$ &c. (instead of $-\sigma\nu$, $-\sigma\varsigma$ &c.) are found in—

1. The four Aorists ξ -χενα (also ξ -χεα) *poured*, ξ -σσενα *hurried*, ξ -κηα *burned*, and η λέα-το *avoided* (Opt. δ λέα-ι-το, Imper. δ λέα-σθε).

2. The three forms ξ -ηκα (also η κα) *sent forth*, ξ -θηκα *placed*, ξ -δωκα *gave*, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ξ -θηκα		1 Plur. ξ -θε-μεν
2 „ ξ -θηκα-ς	2 Dual ξ -θε-τον	2 „ ξ -θε-τε
3 „ ξ -θηκε(ν)	3 „ ξ -θέ-την	3 „ ξ -θε-σαν and ξ -θηκα-ν.

It will be seen that the forms in $-\kappa\alpha$, as longer forms of the Stem, are used only with Light Person-Endings, § 1, 2.

3. The forms ξ ειπα (ϵ ίπα) *said*, and η νεικα *brought*. Cp. § 8, A, 3.

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like α ἶδα) with varying Stem (§ 1, 2). Thus, ξ οικα *I am like*, 3 Dual ξ ικ-τον, 3 Dual Plpf. ξ ικ-την, Part. ξ οικ-ώς, Fem. ξ ικ-υῖα; π έποιθα *I trust*, 1 Plur. Plpf. ϵ -πέπιθ-μεν; δ ρηρε *fits*, Part. Fem. δ ρῶρ-υῖα; τ εθῆλ-ως *blooming*, Fem. τ εθᾶλ-υῖα; π έφευγα *I have escaped*, Part. Mid. π εφυγ-μένος; δ ι-έφθορας *thou art destroyed*, 3 Sing. Mid. ξ φθα-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μ έμονα (μ εμᾶ-), or (2) as in τ έτληκα (τ ετλᾶ-): Thus—

μ έμονα <i>I am eager</i> , Short Stem μ εμᾶ- (cp. α υτό-μᾶ-τος).		
1 Sing. μ έμονα		1 Plur. μ έμα-μεν
2 „ μ έμονα-ς	2 Dual μ έμᾶ-τον	2 „ μ έμα-τε
3 „ μ έμονε	3 „ μ έμα-τον	3 „ μ εμᾶ-σσι
	(Plpf. * μ εμᾶ-την)	(Plpf. μ έμα-σαν).

Imper. 2 Sing. μ έμα-θι. 3 Sing. μ εμᾶ-τω.

Inf. * μ εμᾶ-μεναι, * μ εμᾶ-μεν.

Part. μ εμα-ώς, Plur. μ εμᾶ-ότες and μ εμᾶ-ώτες, Fem. μ εμα-υῖα.

So γέγονα (γ εγᾶ-) *I am born*, π έπονθα (π εωᾶθ-) *I have suffered*.

τ έτληκα *I dare*, Short Stem τ ετλᾶ-.

1 Sing. τ έτληκα		1 Plur. τ έτλᾶ-μεν
2 „ τ έτληκα-ς	2 Dual * τ έτλα-τον	2 „ * τ έτλα-τε
3 „ τ έτληκε	3 „ * τ έτλα-τον	3 „ * τ ετλᾶσι
	(Plpf. * ϵ -τετλᾶ-την)	(Plpf. * ϵ -τέτλα-σαν).

Subj. * τ ετλήκω; Opt. τ ετλα-ίην.

Imper. 2 Sing. τ έτλα-θι. 3 Sing. τ ετλᾶ-τω.

Inf. τ ετλᾶ-μεναι, τ ετλᾶ-μεν.

Part. τ ετλη-ώς, Plur. τ ετλη-ότες, Fem. τ ετλη-υῖα.

So ξ στηκα (ϵ στᾶ-) *I stand*, β έβηκα (β εβᾶ-) *I stride*, τ ιέθηκα (τ εθῆ-

I am dead, πέφῡκα (πεφῶ-) *I am born*, δειδοῖκα (δειδῶ- or δεδῶ-) *I fear*; κέκλυ-θι *listen* stands to the 2 Aor. Imper. κλῦ-θι as τέτλα-θι to τλή-θι.

3. The 3 Plur. is formed in three ways :

(1) in -ᾶσι, with the long Stem: λελόγγ-ᾶσι, πεφύκ-ᾶσι.

(2) in -ᾶσι (for -α-ντι), with long Stem, as πεποιθᾶσι, ἐστήκᾶσι.

(3) in -(σ)ᾶσι (for -σαντι), with the short Stem, as ἰσᾶσι (for ἰδ-σαςι), μεμά-ᾶσι, βεβά-ᾶσι, πεφύ-ᾶσι, also (with contraction) ἐστᾶσι, τεθνᾶσι.

4. The shorter Stem is used in the Middle, except with the 3 Plur. in -ᾶται, -ᾶτο, as τετεύχ-ᾶται *are made*, Plpf. ἐ-τετεύχ-ατο.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways :—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: ἐ-πέπιθ-μεν, ἐ-δείδι-μεν, ἐ-δείδι-σαν; ἐκ-την, ἐκ-γεγά-την, ἔστα-σαν, βέβα-σαν, &c. This form is rarely found in the Singular; ἐπ-εῆρνοθε (Il. 2. 219), ἀνήνοθε (Il. 11. 266), δείδιε (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as ἐ-τεθή-πεα, ἠνώγ-εα, ᾗδ-εα. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But οἶδα gives 3 Sing. Plpf. ᾗδῃ.

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -νᾶ- and -νῶ- (with Light Endings -νῃ- and -νῶ-) are mostly peculiar to Homer: e.g. δάμ-νῃ-μι *I subdue*, περ-νᾶς *selling*, κίρ-νῃ *mixed*; Mid. μάρ-νᾶ-ται *fight*, σκιδ-νᾶ-ται *is scattered*, πῖλ-νᾶ-ται *comes near*, ἀγ-νῶ-τον (Dual) *they break*, ὄρ-νῶ-θι *arouse*, ἀπ-ομόργ-νῶ *wiped away*, βῆγ-νῶσι *they break*, δαί-νῶ *he feasted*, ἐέργ-νῶ *he shut in*; Mid. γά-νῶ-ται *is gladdened*, τά-νῶ-ται *is stretched*, ἀχ-νῶ-μαι *I am vexed*, ἀρ-νῶ-μενος *earning*, τί-νῶ-νται *they punish*, ἐννῶ-το (for ἐσ-νῶ-το) *he put on*, ὠγ-νῶ-ντο *were opened*, κί-νῶ-ντο *were moved*, &c.

The forms in -αννῶ-μι, -εννῶ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ᾗ *he said*, ἐρᾶ-μαι *I love*, δίδῃ *he bound*, βιβᾶς *striding*; with unvarying vowel, ἰλη-θι *be appeased*, ἀή-μεναι *to blow* (Dual ἀή-τον, Mid. ἀή-το, ἀή-μενος), κίχῃ-την (Dual) *they caught* (Inf. κίχῃ-μεναι, Part. κίχῃ-μενος).

Some forms of Verbs in -αω, -εω, -οω belong to this Non-Thematic group: συλή-την *despoiled*, φορή-μεναι (also φορῆναι) *to carry*, φιλή-μεναι *to love*, βιώ-ναι *to live*, and a few others.

3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (ἔσ-) *I am*, Impf. ᾗα and ἔα, 3 Sing. ᾗεν (also ᾗν, ἔην, ᾗην).

εἶμι (ἔ-) *I go*, Impf. ᾗ-ῖα, 3 Sing. ᾗ-ῖεν, ᾗ-ῖεν (also ᾗ-ῖει).

B. Thematic Formation.

1. Presents in *-ω, -αιω, -ειω, -υω*, are much commoner in Homer than in later Greek; thus we have—

In *-ω*, *τίω* I honour, *ἵδω-ν* I sweated, *μήνιε* be angry, *μάστιε* whip, *κονίω-ντες* raising dust.

In *-αιω*, *αἰγάζω-μαι* I am amazed, *δαΐε* kindled, *δαΐε-το* divided, *κέραιε* mix, *μαΐε-σθαι* to feel (one's way, &c.), *γαΐων* rejoicing, *λιλαΐε-αι* dost desire.

In *-ειω*, *τελείω* I bring to pass, *δυνέω* I shrink, *νείκειν-σι* shall quarrel, *ἀκείω-μενοι* being healed, *μαχείω-μενοι* fighting, *οἰνοβαρείων* drunken; also (from Roots in *ϑ*) *πνέω* I breathe, *θείω* I run, *πλείω* I sail, *χέω* I pour, *κλέω* I celebrate.

In *-υω*, *δυνύω* I have to wife.

When the diphthong comes before a vowel there is a tendency to drop the *i*: thus we have *τέλεω-ν* as well as *τέλειο-ν*: *ἀγά-σθε* (for *ἀγάε-σθε*) from *ἀγαλό-μαι*; *κερά-σθε* from *κεράω*. Similarly *i* before a vowel is shortened: e.g. *τίω*, sometimes *τῖω*.

2. The name **Assimilation** has been given to a process found in the Verbs in *-ωω*. Instead of contraction, one of the vowels is *assimilated* to the other; and this assimilation follows the rule of contraction, that *α* prevails over a following *ε* or *η*, but is changed by *ο* or *ω*; e.g. *δράω* becomes *δρόω*, but *δράεις* becomes *δράας*.

The *α* (which is originally long, as in *πεινᾶν* *hungering*, *διψᾶν* *thirsting*, *ἀναμαιμάει* *rages through*), sometimes becomes *ω*, as *μενουῶν* I am eager, *μνώω-ντο* they bethought themselves, *ήβώω-ντες* vigorous.

When the first vowel is short, the second is usually lengthened, as *δρόω-ντες*, *δρόω-τε*, *δράας* (not *δράαις*). In one or two cases both vowels are long, as *δράωσι* (for *δράουσι*), *ήβώωσα*.

3. A few traces remain of a group of Verbs in *-ωω*; *ζῶει* he lives, *ἰδρώω-ντας* sweating, *ὑπνώω-ντας* sleeping. Verbs in *-οω* sometimes lengthen the second vowel, as *δηϊόω-ντο*, *δηϊόω-ντες*, *δηϊόω-εν* (like *δρόω-ντες*, *δρόω-εν* &c.).

§ 9. The First Aorist.

1. When the vowel before the *-σᾶ* is short, the *σ* is often doubled; *φράσσω-το* and *φράσα-το* he considered, *ἐκόμισσα* and *κόμισεν* he brought, *ἐρύσσαι* and *ἐρύσα* to draw, &c.

This *σσ* arises, in some cases at least, from assimilation of a dental in the Stem; e.g. *φράσσω-το* is for **φραδ-σα-το*.

2. A few Stems in *λ* and *ρ* form Aorists in *-λσα, -ρσα*, viz. *ᾤρ-σα* I roused, *ἔλ-σα-ν* they pressed, *κέλ-σαι* to run aground, *ᾤρ-σας* having fitted, *ᾤ-κερ-σα* I shore (Att. *ἔκειρα*), *νύρ-σας* meeting, *φύρ-σω* (Subj.) I will mix.

On the Aorists formed by *-ᾶ* alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of *α*, as *ἔλθον* *came*, *ἔβησε-το* *stepped*, *ἔδυσε-το* *sank down*, *ἀξέ-μεναι* *to bring*, and the Imperatives *λῆξε-ο* *lie down*, *ῥοσε-ο* *arise*, perhaps *οἴσε-τε* *bring*.

§ 10. Iterative Tenses.

The Suffix *-σκ-* or *-ισκ-* (with Thematic Vowel) is used to form ordinary Presents, as *φά-σκω*, *βά-σκε*, *ἀπαφ-ίσκω*, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, *ἴσκει* (for *ἴσ-σκε*) *used to be*, *ἔχε-σκε* *used to hold*, *καλέ-εσκε*, *ᾤθε-σκε*, *ῥίπτα-σκε*, &c. Note that Verbs in *-εω* form either *-εεσκε* or *-εσκε*, according to metrical convenience.

From the Aorist, *εἶπε-σκε* *used to say*, *ἐρητύσα-σκε* *used to check*, *ᾤσα-σκε*, *δασά-σκε-το*, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e.g. *ἔ-ελ-μένος* *cooped in* (for *φε-φελ-μένος*), *εἶδον* (for *ἔ-φιδον*), *εἶχον* (for *ἔ-σεχον*), *ἔηκα* *I sent* (for *ἔ-γηκα*), 1 Plur. *εἶμεν* (for *ἔ-γε-μεν*). On *φ* see § 54.

2. Verbs beginning with the Liquids and *σ* offer varieties of which one or two examples may be noticed.

Reduplication:—*ἔμμορε* *has as his share*, *εἶμαρ-ται* *is given as share* (perhaps for *σέ-σμορε*, *σέ-σμαρ-ται*); *ἔσσου-ται* *is eager*, Part. *ἔσσου-μένος*; *βερυπώμένα* (instead of *ἔρρ-*) *bespelled*.

Augment:—*ἔρεφα* *I did*, as well as *ἔρρεφα* (for *ἔ-φρεφα*); *ἐλλίσσετο* *entreated*; *ἔλλαβε* *took*; *ἐννεον* *swam* (*νέω*, perhaps originally *σνεω*); *ἔσσενα* *urged on*.

3. The Augment is *η* in *ἦ-ια* *I went*.

4. Initial *ε* is often lost before another vowel; thus *ἐννυμι* *I put on* (Stem *φεσ-*), Pf. Mid. *εἶμαι*, *ἔσ-σαι*, Plpf. *ἔσ-σο*, *ἔσ-το*, Part. *εἰμένος*. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses, § 10.

§ 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in *λ*, *ρ*, *μ*, *ν*) form the Future in *-εω*, as *μέν-εω* *I will remain*; so *βαλ-έω*, *ἀγγελ-έω*, *ἔρ-έω*,

κέρ-ει, κτάν-ει, ὀτρύν-ει, &c. Contraction occasionally takes place, as βαλ-ῶ, ὀρ-εῖ-ται will be roused, καμ-εῖ-ται will be weary.

2. Some Stems in ρ form -ρσω, as δια-φθέρ-σει will destroy, ὀρ-ουσθα (Il. 21. 335), θέρ-σθ-μενος (Od. 19. 507).

3. The Stems which take σσ in the First Aorist sometimes form the Future in the same way; thus we have ἔσσομαι and ἔσομαι I shall be, φράσσο-μαι and φράσο-μαι I shall consider, χάσσο-νται they will yield, δάσσο-νται they will divide.

More commonly, especially in dissyllabic stems, the Future is formed without σ. Thus we have: 1 Aor. τελέσαι to finish, Fut. τελέ-ω; ὤλεσα I destroyed, Fut. ὀλέ-ε-σθε, contr. ὀλεῖ-ται; ἐ-τάνυσσε stretched, Fut. τανύ-ω; ὤμοσα I swore, Fut. ὀμοῦμαι; ἔρυσσα I drove, Fut. ἐρύ-ω, ἐρύ-ε-σθαι; ἐκόμισσα I brought, Fut. κομῶ (and so δεικῶ, κτεριοῦσι, ἀγλαΐεσθαι, from Verbs in -ι(ω)); ἐδάμασσα I subdued, Fut. δαμόω (for δαμῶ-ω by Assimilation, § 8, B, 2), δαμῶ; ἀντιάσας meeting, Fut. ἀντιόω, Inf. ἀντιάν; ἤλασα I drove, Fut. ἐλόω, Inf. ἐλάν; κρεμάσας hanging, Fut. κρεμῶω; ἐπέρασα I sold, Fut. περάω.

4. A Future in -σσω (-σσο-μαι) appears in ἔσ-σει-ται will be (Il. 2. 393, 13. 317); and πέσσο-νται will fall.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται will be gladdened (κεχάρο-ντο), κεκαθή-σθ-μεθα we will give way (κεκάθο-ντο), πεφιδή-σε-ται will spare (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μῆγ-ε-σθαι (Il. 10. 365), and δαή-σεται (Od. 3. 187 &c.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem: e.g. ἵ-μεν we go, Subj. ἵ-ο-μεν let us go; φη-σί he says, Subj. φή-η; ἔ-στη-τε ye stood, Subj. στή-ε-τε; ἔ-φθι-το perished, Subj. φθι-έ-ται; ἐ-πελάσσο-α-μεν we brought near, Subj. πελάσσο-μεν; ἐ-πέποιθ-μεν we trusted, Subj. πεποιθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἵ-στη-μι I set.

1 Sing. στή-ω		1 Plur. στή-ο-μεν
2 „ στή-ης	2 Dual στή-ε-τον	2 „ στή-ε-τε
3 „ στή-η	3 „ στή-ε-τον	3 „ στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by 'Metathesis of Quantity' (§ 51, 4). Contraction occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour*.

Act.	Mid.	Act.	Mid.
1 Sing. τίσ-ω	τίσ-ο-μαι		
2 " τίσ-ης	τίσ-ε-αι	2 Dual τίσ-ε-τον	τίσ-η-σθον
3 " τίσ-η	τίσ-ε-ται	3 " τίσ-ε-τον	τίσ-η-σθον.
	1 Plur. τίσ-ο-μεν	Mid. τίσ-ε-μεθα	
	2 " τίσ-ε-τε	τίσ-η-σθε	
	3 " τίσ-ωσι	τίσ-ω-νται.	

When the Stem varies the longer form is generally used in the Subj., as *φή-η*, *βή-ομεν*, Pf. *πρωϊθ-ομεν*, *ίστή-η*, *πεφύκ-η*. But the three Aorists that form the Sing. Ind. in -κά (§ 5, 2) form the Subj. with a long vowel only (without κ), as (*δν-*)*ή-η*, *θή-ης*, Plur. *δώ-ομεν*, *δώ-ωσι*.

Verbs conjugated like *τίθημι* (Stems in ε) form the 1 Sing. in -ειω, Plur. -ειομεν: as *θεί-ω*, *θεί-ομεν*; so *κίχ-ει-ω* (Ind. *έ-κίχ-η-ν*), *τραπεί-ομεν* (Ind. *έ-τράπη-ν*). But see Curt. Verb. II. 60-63.

εἰμί (Stem *έσ-*) forms *έω* (for *έσ-ω*), 3 Sing. *έησι* and *έη*.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (*μίσγ-εαι*, II. 2. 232). The forms in -μῃ, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -η before Light Endings, -ι before Heavy Endings: e.g. *φα-ίη-ν I would say*, 1 Plur. *φα-ί-μεν*; *θε-ίη-ν I would place*, 2 Plur. *έπι-θε-ί-τε*; *τεθνα-ίη-ς mayest thou die*.

2. The Aorist in -σά forms the Optative in two ways—

(1) In -σειά, only used for the 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. *εἰμί* forms *είη-ν* (for *έσ-ιη-ν*); also *έσι-ς*, *έσι* (II. 9. 142, 284).

εί-μι forms *ιέ-ιη* (II. 19. 209), and *λοι* (II. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι or -ναι.

Of these -μεναι is the most usual: -μεν is only found after short vowels, as *ί-μεν to go*, *τεθνά-μεν to die*; the accent is the same as in the corresponding forms in -μεναι.

The Ending -έναι occurs in *ί-έναι to go*; the form -ναι (i.e. -εναι, with loss of ε by contraction) in *στέ-ναι*, *θεί-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀή-ναι*, *φορῇ-ναι*, &c.

The Inf. in -ναι with a preceding short vowel, as *ιστά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in -έναι, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-ε-μεναι* (*-έ-μεν*) and *-ειν*: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms *-έ-ειν*, contracted *-εῖν*, as *ἰδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

DECLENSION.

§ 16. The Vocative.

Note the *αι* in *νύμφαι*, and in some words that are only used in the Vocative, *πάππα*, *άττα*, *τέττα*, *μάϊα*—Homeric forms of address.

Also, *Αἰαν* (*Ajan*!), *Κάλχαν*, and *ἀνα lord*! (in prayers.)

§ 17. The Nominative.

Some Nouns of the first Decl. have *αι* for *-ης*, viz. *ἵππότης* *horseman*, *ἡπύτα* *loud-calling*, *ἱππηλάτα* *driver of horses*, *αἰχμητά* *spearman*, *νεφελη-γερέτα*, *μητίετα*, *εὐρύπια*, *ἀκάκητα*, *κυανοχαῖτα*, and one Proper Name, *Θυέστα*. Except *Θυέστα*, these words are titular epithets: *ἱππότης* *Πηλεΐς*, *μητίετα* *Ζεὺς* &c.

§ 18. The Accusative.

1. Nouns in *-ις*, Gen. *-ίδος* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ίδα*; as *Κύπρι-δα* and *Κύπρι-ιν*, *ἔρι-δα* and *ἔρι-ιν*, always *Ἴρι-ν*, *Θέτι-ν*, *θεοῦρι-ν*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-ις* and *-υς* (Stem *-ι-*, *-υ-*) with an Acc. Sing. in *-ν* often form the Acc. Plur. in *-ις*, *-ύς* (for *-ινς*, *-υνς*); *πόλεις* (as well as *πόλι-ας* and *πόλη-ας*), *οἶς*, *ἀκούις*, *οὔς*, *ἰχθύς*, *ὄφρυς*, *νέκυς* (as well as *σύ-ας* &c.) and *βοῦς* as well as *βό-ας*.

3. But Nouns in *-υς*, Gen. *-εος*, and Nouns in *-ευς*, *-ηυς* have only *-εας* and *-ηας* in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in *-ις*, *-υς* (Stems in *-ι-*, *-υ-*) form the Genitive either in *-ι-ος*, *-υ-ος*, or in *-ε-ος*, sometimes *-η-ος*, as *πόλι-ς*, Gen. *πόλι-ος* and *πόλη-ος*; *πολύ-ς*, Gen. *πολέ-ος*.

2. Nouns in *-ευ-ς* form *-η-ος* and *-ε-ος*, as *βασιλεύ-ς*, *βασιλῆ-ος*; *Τυδεΐς*, *Τυδεί-ος*; so those in *-ηυ*, as *νηϋ-ς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in *-ο-ς* (Stems in *-ο-*) form the Gen. in *-οιο*, *-ου*; probably also in *-οο*, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *δμοίτοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *δο* (for *δου*, Il. 2. 325, Od. 1. 70) &c. Cp. the Gen. of Pronouns in *-ειο*, *-εο*, *-ευ* (Stem in *-ε-*).

4. Masc. Stems in *-α* form *-αο*, less commonly *-εω*, or (after another vowel) *-ω*, as *Βορέ-ω*, *Ἑρμεί-ω*, *ἔμμελί-ω*.

5. Similarly stems in *a* form the Gen. Plur. in *-ᾶων*, *-ῶων*, and (after a vowel) *-ῶν*, as *κλισι-ᾶν*, *Σκαιῶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-ε*, *βασιλῆ-ϊ*; *νῆ-υ*, *νῆ-ϊ*, *Τυδεύ-ε*, *Τυδεύ-ϊ*; *πόλι-ε* forms *πόλι*, *πτόλε-ϊ*, and *πόλε-ϊ*.

2. Nouns in *-υε*, Gen. *-υεε*, form the Dat. in *-υι*, as *πληθυῖ*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in *-ο* sometimes form a 'Locative' in *-οι* (as well as the Dat. in *-υ*), as *οἶκοι* at home; cp. *χαμα-ι*.

4. Of the Dat. Plur. there are two main varieties, viz. in *-οι(υ)* and *-εσσι(υ)*, both often used for the same word, as *βου-οι* and *βό-εσσι*, *ἀνδρά-οι* and *ἀνδρ-εσσι*, *μνηστήρ-οι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in *-εσσι* are proparoxytone.

5. Stems in *-εε*, *-ᾶε* generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπεο-οι*, *ἔπει*; *δεπά-εσσι*, *δέπασ-οι*, *δέπαι*—the third being a subordinate variety of the second.

6. Stems in *-ο* form *-οι(υ)*, and Stems in *-α* form *-η(υ)*. These become *-οις* and *-ης*, but chiefly before a vowel, where the loss of *ι* may be due to elision: e.g. *σοῖς ἐτάροιαι*.

7. The Gen. and Dat. Dual ends in *-οῖν*, as *ποδ-οῖν*, *ἵππ-οῖν*.

§ 21. Forms in *φι(υ)*.

The Homeric dialect has also certain Cases formed by suffixing *-φι(υ)* to the Stem, as *ζυγό-φι*, *βιη-φι*, *ὄρεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The *ā* of the First Declension is retained in *θεά* a goddess, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly *ā* is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Νανσυκία*; Gen. *Φειᾶς*, *Ῥεῖας*.

2. Heteroclite forms are those which are declined from different Stems: e.g. *ἐρίηρο-ς* (Second Declension), Plur. *ἐρίηρ-εε*, *ἐρίηρ-ας*; *δίππυχο-ς*, Acc. *δίππυχ-α*; *ἀλκή*, Dat. *ἀλκ-ι* (only in the phrase *ἀλκὶ πεποιθώς*); *ὕμνη*, Dat. *ὕμν-ι*; *ἰακή*, Acc. *ἰᾶκ-α*; *Ἄϊδη-ς*, Gen. *Ἄϊθα-ο* and *Ἄϊθ-οε*, Dat. *Ἄϊθ-ι*. So we have forms of *φύλακο-ς* and *φύλαξ*, *μάρτυρο-ς* and *μάρτυρ*, *δάκρυο-ν* and *δάκρυ*, *πολλό-ς* and *πολύ-ς*. Note also *Ἄρης*, Gen. *Ἄρη-ος* and *Ἄρε-ος*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νός son*, we have three Stems—

νίο-: Nom. *νίό-ς*, Voc. *νιέ* (*νιοῦ*, *νιῶ*, are very rare).

νί-: *νί-ος*, *νί-ι*, *νί-α*, Plur. *νί-εε*, *νί-άσι*, *νί-ας*, Dual *νί-ε*.

νίεω-: *νιέ-ος*, *νιέ-ι*, *νιέ-α*, Plur. *νιέ-εε*, *νιέ-ας*.

It is especially common to find Neuter Stems with alternative forms in -ατ, as in Attic γόνυ, δόρυ, ὄδωρ, &c. So in Homer, πρόσσωπο-ν, Plur. προσώπατ-α; δεσμός-ε, δέσματ-α; πείραρ, πείρατ-α; ἡμαρ, ἡματ-α &c. Also κάρη, Gen. κάρηατ-ος, κάρηατ-ος, κράατ-ος, and κρατ-ός.

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are:—

	1st Person.	2nd Person.	3rd Person.
Sing. Nom.	ἐγών, ἐγώ	σύνη, σύ	—
Acc.	ἐμέ, με	σέ	ἐξέ, ξί; μιν
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ ἐμέθεν	σεῖο, σέυ, σεῦ σέθεν; τεοῖο	ἐίο, ξο, εἶ ξθεν
Dat.	ἐμοί, μοι	σοί, τοι; τείν	ἐοί, οἱ
Plur. Nom.	ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc.	ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen.	ἡμεῖων, ἡμέων	ὑμεῖων, ὑμέων	σφέων, σφέων, σφῶν
Dat.	ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
Dual. Nom. }	ἡμεῖ, ἡμεῖ	σφῶϊ, σφῶ	Acc. σφῶϊ
Acc. }			
Gen. }	ἡμῶν	σφῶν	Dat. σφῶν
Dat. }			

Note especially the Gen. in -θεν (properly an Ablative), and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which are like the Acc. Sing. in being without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅς-τις (for which Home has also ὅ-τις, formed like ὅ-πως &c.) are as follows:—

Sing. Nom.	τί-ς; Neut. τί	ὅς-τις, ὅτις; ἥτις; ὅτι, ὅττι
Acc.	τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅττι
Gen.	τέο, τεῦ	ὄττεο, ὄττεν, ὄτεν
Dat.	τέφ, τφ (encl.)	ὄτεφ, ὄτφ
Plur. Nom.	τίν-ες	ὄττινες; ἄσσα (for ἄ-τι-α)
Acc.	τιν-άς (encl.)	ὄσστινας, ὄττινας; ἄσστινας; ἄσσα
Gen.	τέων	ὄτεων
Dat.	—	ὄτέοισι.

Homer also uses ὅς τε, which may be regarded as ὅς-τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οἱ, αἱ.

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖς-δεσιν or τοῖς-δεσιν.

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows :—

-*θι*, expresses the *place where* : as *τό-θι*, *δ-θι*, *πό-θι* (= Attic *ποῦ*), *κεῖ-θι* (= Attic *ἐκεῖ*), *αὐτό-θι* (= Attic *αὐτοῦ*), *ἐκτο-θι*, *ἐνδο-θι*, *ἀπόπρο-θι*, *ἐγγύ-θι*, *ὑψό-θι*, *νεῖό-θι*, *ἐτέρω-θι*, *οἴκο-θι*, *ἡῶ-θι*, *οὐρανό-θι*, *πῆρό-θι*, *Ἰλιό-θι*, *Κορινθό-θι*.

-*θεν*, *place whence*, used with nearly the same Stems as -*θι*; as *δ-θεν*, *πό-θεν*, *κεῖ-θεν*, *ἐτέρω-θεν*, *ἡῶ-θεν*, &c. It is often used after *ἐξ* and *ἀπό*, as *ἐκ Διό-θεν*, *ἀπ' οὐρανό-θεν*. There is also a Suffix -*θε(ν)*; *πρόσ-θε(ν)* in front, *ὀπισ-θε*, *ὀπι-θεν* behind, *ὑπερ-θε(ν)*, *ἐνερ-θε(ν)*, *πάροι-θε(ν)*.

-*σε*, *place whither*, as *πό-σε*, *κεῖ-σε*, *ἐτέρω-σε*, *δμό-σε*, *πάντο-σε*.

-*τος*, *place*, *ἐν-τος*, *ἐκ-τος*.

-*χι*, in *ἧ-χι* *where* (lit. *which way*, like Lat. *quā*).

-*χα*, -*χθα*, with Numerals; *δί-χα* *two ways*, *τρί-χα*, *πέντα-χα*, and *τρι-χθά*, *τετρα-χθά*.

-*δε*, *place whither*, suffixed to the Acc., as *οἰκόν-δε*, *πόλεμόν-δε*, *ἄλαδε* &c.

-*δισ*, *direction* or *manner*; *χαμά-δισ* *to the ground*, *ἀμυν-δισ* *together*, *ἄλλυν-δισ* *in other directions*.

-*δον*, -*δην*, -*δά*, *manner*; *ἀποστα-δόν* *aloof*, *ἰλα-δόν* *in crowds*, *βοτρυ-δόν* *in clusters*, *πυργή-δόν* *in column*; *βά-δην*, *κρύβ-δην*, *κλή-δην*, *ἐπιγράβ-δην*, *ὑποβλή-δην*, *ἐπιστροφά-δην*; *μίγ-δα*, *κρύβ-δα*, *ἀμφα-δά*, *αὐτοσχε-δά*.

-*α*, *manner*; *ἄρ-α* (lit. *sittingly*), *ἄμ-α*, *μάλ-α*, *θάμ-α* *thickly*, *τάχ-α*, *σάφ-α*, *κάρτ-α*, *ρεῖ-α*, *ῶκ-α*, *ἦκ-α*, *αἰψ-α*, *λίγ-α*, *σίγ-α*, *ρίμφ-α*, *πύκ-α*, *κρύφ-α*.

-*η*, *way*, *direction*; *πάντ-η* *every way*.

-*ει*, -*ι*, *time*, *manner*; *αὐτο-νυχ-ει* *that very night*, *τρι-στοιχ-ι* *in three rows*, *ἀναιματ-ι* (τ) *bloodlessly*, *ἀμογητ-ι* *without effort*.

-*ου*, *place*, *ποῦ*, *δμ-ου*, *ἀγχ-ου*, *τῆλ-ου*, *ὑψου*, *αὐτ-ου*, in meaning like the Adverbs in -*οθι*, which are more common in Homer.

-*ως*, *manner*; a Suffix of which there are comparatively few examples in Homer: *ᾄε*, *τῶς*, *πῶς*, *δμῶς*, *φίλως*, *αἰνῶς*, *κακῶς* and some others from Stems in -*ο*. From other Stems, *ἀφραδέ-ως*, *περιφραδέ-ως*, *προφρονέως*.

-*ω*, chiefly from Prepositions; *εἰς-ω* *towards*, *ἐξ-ω* *outwards*, *πρόσσω* *forwards*, *ὀπίσσω* *backwards*, *προτέρ-ω* *farther on*, *ἐκαστέρ-ω*, *ἐκαστάτ-ω* *farther, farthest*, *ἄσσοτέρ-ω* *nearer*; *δ-δε*, *οὗτ-ω* are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted :—

1. Moveable final -*ς*; *ἀμφίς* and *ἀμφί*, *μέχρις* and *μέχρι*, *μεσσηγύς* and *μεσσηγύ*, *ἰθὺς* and *ἰθύ*, *πολλάμης* and *πολλάμι*, &c.

2. Prepositions: *παρά*, *κατά*, *ὑπρά* (perhaps locatives, like *χαμαί*); *πρὸς* and *πρὶ* (fuller forms of *πρός*); *ἐνί* (ἐν). Cp. *αἰεί* and *αἰέν*.

3. *Ἀποοορ* occurs in *ἀνά* (ἀν δέ, ἀμ πεδίον, &c.), *κατά* (καθ δέ, καθ πεδίον, κάββαλε, &c.), and *παρά*; also in the Particle *ἄρα*.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past **state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action **just completed**, where we should use the Perfect with 'have'; as Il. i. 362 *τί κλαίεις; τί δέ σε φρένας ἔκροε πένθος; why dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. 114 *νῦν δὲ κακὴν ἀπάτην βουλευσάτο now he has resolved on a wicked deceit*: 22. 393 *ἤραμεθα μέγα κῦδος, ἐπέφρομεν Ἑκτορα δῖον we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as *αὐτὰρ ἐπεὶ β' εἶδαντο when they had made their prayer*: 2. 642 *οὐδ' ἄρ' ἐτ' αὐτὸς ἔην, θάνε δὲ βανθὸς Μελέαγρος nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. i. 218 *ὅς κε θεοῖς ἐπιπείθεται μάλα ῥ' ἔκλουν αὐτοῦ who so obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 *ὥστε λέων ἐχάρη as a lion rejoices*.

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as *ἕστηκα I stand*, *γέγηθα I rejoice*, *πέμνη*

μαι *I remember*, are not exceptional, but the contrary. Accordingly—to take a few examples from the first book of the *Iliad*—

ἔμμορε is not 'has divided', but *has for his share*;

εἰρύαται is not 'have saved,' but *keep safe*;

προ-βέβουλα is not 'I have wished rather,' but *I prefer*; and so generally.

2. Note the number of Homeric Perfects, expressing states of mind or body, temper, attitude, &c.: κέμμηκα *I am weary*, ἔρριγε *shudders*, τέτηκα *I waste away*, ὄρωρε is *astir*, ἔολπα *I hope*, μέμονα *I am eager*, τέθηκα *I am in amazement*, σέσηπε is *rotten*, δεδεγμένος in *waiting*, πεποτήκαται are on the wing, δέδορκε is *gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *art in tears*, τέτληκας *thou hast the heart*, πεφυζότες in *flight*.

3. Verbs expressing sustained sounds, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἄμφ-αχυνῖα.

§ 27. The Present and Imperfect.

The Imperfect is used of an action the time of which is fixed by reference to some other event, as in *Il.* 1. 424 χθιζὲ ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο (=the gods all following). So in 1. 495 Θέτις δ' οὐ λήθεε' ἐφετμέων *Thetis meanwhile did not forget*: 2. 85 of δ' ἐπαρέστησαν πειθοντό τε *they rose up in obedience to*, &c.

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g.

Il. 22. 277 ἄψ δ' Ἀχιλλῆϊ δίδου λάθε δ' Ἑκτορα (=ἰδοῦσα ἔλαθε).

15. 372 εἰ ποτέ τις τοι . . . εὔχετο νοστήσαι, σὺ δ' ἐπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often Transitive in meaning, when the Second Aorist and Perfect are Intransitive, as in ἴστημι, φύω, &c. Homeric instances of this are—

ἐλπῶ *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε is *made*, *subsists*.

ὄρνυμι *I rouse*, Pf. ὄρωρεν is *astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέσκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The Reduplicated Aorist is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (*Il.* 2. 600), ἤραρε *fitted*, ἤκαχε *veined*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπείθειν *to persuade*. Sometimes it is intransitive, as ἐκέκλετο *shoulded*, τεταγάν *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive: *ἔβησα, ἔστησα, ἔλεσα, ἔδρασα*. Hence the Middle in *εἶσατο* *he made himself like*, *λείσατό* *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple will is expressed by the 1 Sing., as *ἀλλ' ἄγε . . ἄρῃτα τεύχεα δύνω* *come, I will put on my armour*: (*εἰ δέ κε μὴ δῶρσιν*) *ἐγὼ δέ κεν αὐτὸς ἱλαμαι* (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will to I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,'—'**shall I**,' or '**shall we**,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt*, *he shall*, &c.; as Il. i. 205 *τάχ' ἂν ποτε θυμὸν δλέσση* *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase *καὶ ποτέ τις εἴπῃσι* *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With *μή* the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 *μή τι χολωσάμενος βέξη κακόν* *I will not have him work a mischief* (= *I fear he may*).

6. With *οὐ* the Subj. has the emphatic Future meaning, as Il. 1. 262 *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι* *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without *ἄν* or *κεν* (i.e. in unconditional sentences, see § 31) usually expresses a **Wish** or **Prayer**.

2. In the Second Person it is equivalent to a gentle or respectful Imperative; as Il. 11. 891, *ταῦτ' εἰποῖς Ἀχιλλῆϊ* *suppose you say this to Achilles*: Od. 4. 192 *πίθοίό μοι* *I pray you listen*.

3. The Opt. of **Wish** is also found with *εἰ* or *αἶ* (more commonly *εἴθε*, *αἴθε*, *εἰ γάρ*, *αἶ γάρ*): e.g. Il. 24. 74 *ἀλλ' εἴ τις καλέσειε κ.τ.λ.*, *would that some one would call*. It is usual to complete such sentences by supplying *καλῶς ἂν ἔχοι*, or the like: but probably in these cases *εἰ* does not mark a condition at all. Note that *εἴθε* (or *αἴθε*) is generally used in hopeless wishes, as Il. 11. 670 *εἴθ' ὅς ἡβώοιμι κ.τ.λ.*

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἢ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλῳ ἥρωϊ κόμην δάσαιμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with *ἄν* or *κεν* (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν λασσάμενοι πεπείθωμεν *then we may hope to appease him*.

6. Homer sometimes has the Opt. with *ἄν* or *κεν* to express what would have taken place in an event which has not happened (where an Attic writer would use the Indicative with *ἄν*), as Il. 5. 311 καὶ νύ κεν ἐνθ' ἀπόλοιτα . . εἰ μὴ ἄρ' ὀξὺ νόησε *would then have perished, if &c.*; 17. 70, ἐνθα κε βεῖα φέροι . . εἰ μὴ κ.τ.λ.

7. With μή the Opt. expresses **Deprecation**: with οὐ it expresses negative Supposition or Expectation.

§ 31. Use of *ἄν* and *κεν* in Principal Clauses.

The general rule is that *ἄν* or *κεν* is used in order to show that a particular occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes *κεν* when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσεο τεύχεα θάσσον ἐγὼ δέ κε λαὸν ἀγείρω *put on your armour and (while you do so) I will collect the people*: so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes *ἄν* or *κεν*, as Il. 3. 54 οὐκ ἄν τοι χαρίσμη (when you meet Menelaus) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καὶ ποτέ τις εἴηται, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes *ἄν* or *κεν*—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes *ἄν* or *κεν*, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt.: as Od. 3. 231 βεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρὰ σάσσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill*; and so Il. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.

1. **Conditional Clauses**, together with such Relativ and Temporal Clauses (i. e. Clauses with *ὅς, ὅτε, ὥς, &c.*) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final Clauses**, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as *ξενόδοκον κακὰ βέξαι ὃ κεν φιλόττητα παρασχῇ* to do evil to a host who (i.e. when he) has given friendly treatment.

(b) an end, as *ἢ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ* shall we send him to another who shall (i.e. in order that he may) entreat him well?

(2) *ὅφρα* and *ἕως* sometimes express a condition (so long as), sometimes a purpose (until, to the end that).

(3) *ὥς* with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like *ὥς ἂν ἐγὼν εἶπω πειθώμεθα πάντες*. So in comparisons, as *ὥς δὲ λέων . . ἄξῃ* as a lion breaks, &c.

(4) Clauses with *εἰ* are commonly conditional, but may also express purpose, as *εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον αἰ κε πύθεται* (not if he has listened, but) in the hope that he will listen.

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding *ἄν* or *κεν* is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without *ἄν* or *κεν* when the reference is meant to be general or indefinite: viz.

(a) in *maxims* and sayings of general application; as Il. 1. 80, *κρείσσων γὰρ βασιλεὺς ὅτε χύσεται ἀνδρὶ χεῖρῃ· εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ* κ.τ.λ. a king has the best of it when he has a quarrel with a commoner man: for even if he has swallowed his rage for the day, &c.

(b) in *similes*, with *ὅτε* and *ὥς ὅτε* (*passim*).

(c) of events happening repeatedly, or at an indefinite time, as Il. 1. 163 *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας ὀππύρ' Ἀχαιοὶ Τρώων ἐκέρσωσ'* εὖ ναιόμενον πολλέσθρον when the Greeks take one of the Trojan towns: 1. 230 *ὅωρ' ἀκουρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ*, i. e. from any man who speaks against thee: so 1. 341, 543, &c.

(d) after a negative Principal Clause, as Od. 1. 206, *οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχουσιν* (he will not be long away) even if iron bonds hold him: so Il. 5. 258; 20. 363; 21. 322.

But *ἄν* or *κεν* is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 *ἀποτίσωμεν αἰ κέ ποθι Ζεὺς ὀφεί πόλιν Τροίην . . ἐξαπατάει* we will repay you if ever Zeus gives us Troy to sack (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes *ἄν* or *κεν* when the Principal Clause refers to a future time: e.g. Il. 2. 440 *ἵομεν ὄφρα κε θῶσσον κ.τ.λ.* *let us go, that we may* (by our going, &c.) Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὄφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29, 5.

3. The dependent 'Deliberative' Subj., referring to a future deliberation, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥδ' μένωμεν* *we shall consider, are we to return or to stay.*

§ 34. The Optative in Subordinate Clauses.

The general principle is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the past is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses¹—

(a) with *ἄν* or *κεν*, in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e.g. Il. 1. 60 *ὣπ' ἀπονοστήσειν εἰ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 373.

(b) When the case to which the condition applies is matter of mere supposition: Il. 9. 125 *οὐ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come.*

(c) After a Past Tense: Il. 1. 610 *ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκεῖς ὕπνος ἰκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

2. The Optative of End is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as Il. 1. 64 *ἄλλ' ἄγε δὴ τίνα μάντιν ἐπέλομεν ἢ ἱερῆα, δὲ κ' εἴποι κ.τ.λ.* *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only,

¹ The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of requirement, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα*, *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose*) *this is so*, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

as Il. 14. 107 νῦν δ' εἴη δε τῆσδὲ γ' ἀμείνονα μῆτιν ἐνίσποι *may there be (one) who will tell us a better plan than this.*

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλουν ἥ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκηαι κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know, &c.*

3. Clauses with ἥ . . ἥ of Deliberation, depending upon a Past Tense, have the Opt. without δν or κεν.

§ 35. δν and κεν with the Future Indicative.

This use is found both in independent and in Subordinate Clauses. The force of the Particle is generally obvious: Il. 1. 139 ὁ δὲ κεν κεχολώσεται ὃν κεν ἱκώμαι (I will do so and so) *and he (for his part) will be angry to whom I shall come*: so Il. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence: as ἐνέηκε μάχεσθαι *brought together to fight (for fighting)*, λείπε φορῆναι *left to him to bear*, δὲς ἄγειν *give (her) for taking away, &c.*

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. 2. 553 τῷ δ' οὐ πῶ τις ὅμοιος ἐπιχθονίαν γένετ' ἀνδρῶν κοσμήσαι *no one was like him for ordering, &c.*: Il. 4. 510 ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding, i.e. so as to withstand*: Il. 4. 345 ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there roast meat is liked for eating, i.e. 'you like to eat roast meat there'.*

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρεΐδου,
χειρὸς ἔλδοντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἡέλιον θύναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an

¹ Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as *τόδ' ἰκάνω* *I come this time*, *τάδε μάλνεται* *he is thus mad*, *πάντα ἐνίκα* *he was victorious in all*, *ἡδὺ γέλασαν* *they laughed a sweet laugh*, *ἀλληκτον πολέμειν* *to war unceasingly*: so *πολύ* and *πολλά*, *μέγα* and *μεγάλα*, *τυτθόν*, *νέον*, *πρώτον* and *πρώτα* (also *τὸ πρῶτα*), *στατα*, *έροχα*, *ἐνδέξια*, *δέξυ*, *βαρύ*, *καλόν*, *δεινόν*, *σμερβαλέον*, *έτεόν*, *έπιτηδέε*, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in *-ως* being comparatively rare.

Similarly *πάν ἔργον ὑπέλξομαι* *I will yield in everything* (*πάν ἔργον* being = *πάντα*).

2. A Noun of cognate meaning to the Verb, as *ἐμάχοντο μάχην*, *βουλάς βουλεύειν*, *ὑπόσχεσιν ἦν περ ὑπέσταν*, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as *ἠπειλῆσεν μῦθον* *uttered a word of threatening*, *βουλάς ἐβάρυν* *taking the lead in counsel*, *οὐ τι ψεύδος ἐμας ὅτας κατέλεξας* *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as *Il. 4. 155 θάνατόν νύ τοι δρῆι' ἔταμνον* *my making a treaty proves to be death to thee*. Hence the use of *ἐπικλησιν* *in name*, *πρόφασιν* *professedly*, *δέμας πυρός* *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as *χεῖρα καμείται* *his hand will be weary*, *εἰσατο δὲ φθόγγην* *he made himself like in voice*, *φρένα τέρπετ' ἀκούων* *was pleased in his soul*, *βέβληται κενεῶνα* *thou art smitten in the flank*. This usage extends to Adjectives expressing qualities, as *πόδας ἀργούς*, *βοήν ἀγαθούς*, *χερῶν οὐ δέμας οὐδέ φυήν*.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (*σχήμα καθ' ὅλον καὶ μέρος*), which is very common in Homer: see *Il. 1. 362*.

6. The Acc. of the point to which motion is directed is very common with *κινέομαι* (*ἵκω*, *ἰκάνω*), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person*. The fact is often given by a Participle following, as *Il. 7. 129 τοὺς νῦν εἰ πτῶσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι* *if he were to hear of their all cowering before Hector*: *13. 352 ἤχθετο γάρ βα Τρωσὶν δαμναμένους* *he was vexed at their being subdued* (cp. *ἀχθομαι ἔλκος* *I feel the pain of the wound*).

Or it is given by a distinct Clause, as *Il. 2. 409 ἦδεε γὰρ κατὰ θυμῷ*

ἀδελφεὸν ὡς ἐπονείετο *he knew of his brother how he laboured.* This is the so-called 'Accusativus de quo.'

§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—'place (or time) at which,' and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the 'Ethical Dative' in Homer: as *Il.* 1. 104 *ὅσσε δέ οἱ πύρι λαμπερόντι ἐκτεν* *his eyes were like fire*; 1. 250 *τῷ δ' ἤδη δύο μὲν γενεαὶ . . ἐφθιάθ'* *he had seen two generations pass.*

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as *κεφαλῇ, ὦμῳ* and *ἄμοισι, φρεσὶ, θυμῷ, &c.*), and words like *μέσσω* in the middle, *ἐσχατῇ* at the extremity: note also the use with the familiar distinctions of place, as *δόμῳ* in the house, *ἀγρῷ* afield, *νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ἵπνῳ.*

The true Locative form survives in *οἴκοι* at home, *χαμαί* on the ground.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as *σιγῇ* in silence, *ἀλαλητῷ* with a shout, *σπουδῇ* with zeal, *κακῇ αἰσῇ* with an evil fate, *τριπλῇ* threefold; also the idiom *αὐτῇ κεν γαῖῃ ἐρύσαιμι* *I would drag them earth and all.*

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as *ἐπὶ τ' ἡμύει ἀσταχέουσιν* *the field bends with the ears of corn* (cp. *κεφαλῇ κατατεύομαι*); *ξυστῆς αἰθοόουσι τετυγμένον* *built with porticoes*; *ἐθείρησιν κομῶντε, ἵπποις ἀσσων, &c.*

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger, sorrow, &c.* the Genitive expresses either the person who has the feeling, as *θεῶν μῆνις*, *the wrath of the gods*; or (very frequently in Homer) the person or thing which is the object or cause of the feeling, as *Il.* 6. 335 *Τρώων χόλῳ* *from anger against the Trojans*; 15. 138 *χόλον υἱος ἐῆος* *anger on account of his noble son*; so with *ἄχος, &c.*; cp. *σὴ πῶθ' ἔγρηται* *regret for thee.*

2. The Gen. denotes the Time in the course of which something happens: as *ἥως* in the morning, *ἡννεμίας* in calm weather; *τῶν προτέρων ἐτέων* in former years; *τοῦδ' αὐτοῦ λυκάβαντος* this very year.

3. A Gen. of Place is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (=nowhere in the whole country); Od. 3. 251 οὐκ Ἀργεὺς ἦεν he was not (anywhere) in Argos (cp. 21. 108 οὐτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often in the Iliad with πεδίοιο (διωκόμεν, θέλειν, λύν, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἄλός he sprinkled with salt, ἐπεστέρναντο ποτοῖο they filled with liquor, χαρίζομένη παρόντων gratifying him from the store; also πυρὸς πρῆσαι to burn with fire.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of anger, grief, &c.: as ἐτάρου χολωσάμενος enraged on account of his comrade, τῆς δ' ἔγε κείτ' ἀχέων grieved on account of her.

With Verbs of aiming, as ἀκοντίζω, λθίνομαι, ὠρμήθη.

With Verbs of hearing, telling, knowing, esp. hearing from or about a person, knowing or telling about a thing. Thus οἶδα with a Gen. means to be acquainted with, skilled in; and so ἐπιστάμενος πολέμου, &c.

§ 40. The Case-forms in -φι(v).

The forms in -φι(v) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The Instrumental Dative, the commonest use; as βίῃφι by might, ἀναγκαίῃφι by necessity, ἐτέρῃφι with the other hand: ἀγλαΐῃφι πεποθαῖς, γενεῇφι νεώτατος, σὺν ὄχεσφι, ἔμ' ἡοῖ φαινομένην, θεῶνφι μῆστωρ ἀτάλαντος.

The Locative, as ὄρεσφι on the mountains, θύρῃφι at the door, κλισίῃφι in the tent, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκῶφι, ἀπὸ νευρῇφι, ἐκ στήθεσφι, ἀπὸ ναῦφι, ἐκ θεῶφι: also δακρυόφι πλῆσθεν, ναῦφι ἀμυνόμενοι, τιτυσκόμενος κεφαλῇφι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(v) is not found with a word denoting a person, except in θεῶφι.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer:—

1. The purely Adverbial use; περί in περί μὲν θέλειν ταχύν exceedingly quick in running; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυνῆα trembling seized his limbs beneath; πρό and ἐπί in Il. 13. 800 πρό μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι some in front, some after them: and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb *εἰμί*, as *Il. i. 174* *πάρ' ἐμοίγε καὶ ἄλλοι* *others are at my command*: *i. 515* *ὅ τοι ἐπὶ δέος* *no fear lies upon thee*: *14. 141* *ὅ οἱ ἐνὶ φρένας* *understanding is not in him*. So *ἄνα* as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as *περί* = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as *πόλεμον κάτω*, &c.—perhaps because this freer position is a relic of the adverbial use.

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position; as *ὑπὸ δ' ἔσχετο μισθόν* *he promised (ὑπέσχετο) wages*; *ἐκ τε καὶ ὕλῃ τελεῖ* *he accomplishes it (ἐκτελεῖ) late*; *οὐς ποτ' ἀπ' Αἰνείαν ἐλόμην* *which I once took from Æneas*. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the place of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with *ἀνά* 'upon,' as *χρυσέῳ ἀνὰ σκήπτρῳ* *upon a golden staff*;

with *μετά*, in two senses, (1) 'between,' as *μετὰ ποσσὶ* *between the feet*, *μετ' ἀμφοτέροισι* *between the two sides*; (2) 'among,' as *μετὰ τρίτοισι* *among the men of the third generation*. The Gen. with *μετά* is post-Homeric.

The Dat. with some other Prepositions, as *ὑπὸ*, *παρά*, *ἀμφί*, *περί*, is much commoner in Homer than in later Greek. Thus *παρά* with the Dat.—only found in most authors with words denoting persons—is used of things, as *παρὰ νηυσὶ* *beside the ships*, &c. And the Gen. is hardly ever found in Homer with *ἀμφί*, or with *περί* in the local sense.

2. The Genitive with Prepositions denotes either (1) 'motion from,' as with *ἐξ*, *ἀπό*, *παρά*, or (2) 'place with respect to,' as with *πρό*, *ὑπέρ*, *ἐπί*, *ἀντί*. There are few derivative meanings in Homer, and these mostly of an obvious kind; as *πρό* *in defence of*, *ἀντί* *instead of*.

κατά with the Gen. means either (1) 'down from,' as *κατ' οὐρανοῦ* *down from heaven*, or (2) 'down on,' as *κατὰ χθονὸς ὄμματα* *fixing his eyes on the ground*.

περί with the Gen. most commonly means 'beyond,' 'surpassing,' as *περί πάντων* *above all men*; also 'concerning,' 'on account of,' as *μαχησόμενοι περί σείο*.

3. The **Accusative with Prepositions** generally denotes either the object to which motion is directed, or the space over which it takes place. Thus—

παρά is used (1) of 'motion to,' as *στη δὲ παρ' αὐτὸν ἰὼν* *he went and took his stand beside him*; (2) of space, as *παρὰ θῖν' ἄλος* *along the shore*.

So *ὑπὸ*: (1) *ὑπὸ Ἴλιον ἦλθεν* *he came to (under) Ilium*; (2) *ὑπὸ Κυλλήνης ὄρος αἰνῷ*, of the district *under Mount Cyllene*; *ἀγχε δὲ μιν πολλῷ-κεστός ἱμάς ἀπαλᾶν ὑπὸ δαίρην* *the thong galled him (where it passed) under his neck*.

With *ἀνὰ* and *κατὰ* the Acc. is one of space; as *ἀνὰ στόμα καὶ κατὰ ῥίνας*, *up through the mouth and down through the nostrils*.

διὰ takes the Acc. in Homer (as well as the Gen.) in the local meaning 'through.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὁμίλου* *through the throng*; *σο δ' αἰθέρος οὐρανὸν ἔκει*, &c. With the Acc. the space traversed is more prominent, as *διὰ δώματα ποιπνύοντα* *busling through the palace*.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-ἔξ* (*παρέξ*), *ὑπ-ἐκ*, *δι-ἐκ*, *ἀπο-πρό*, *δια-πρό*, *περι-πρό*, *ἀμφι περί* (better *ἀμφιπερί*). In such cases the first is the more important, and determines the construction: e.g. *παρἔξ* generally takes the Acc., as *Il. 9. 7 παρἔξ ἀλα φῦκος ἔχευε* *washes up the sea-weed along (the shore of) the sea*; and *διέκ προθύρου* *through the porch* (and so out).

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun *ἐγώ* the forms *μεν*, *μοι*, *με* are enclitic.

2. In the Pronoun *σύ* the Dat. *σοί* is emphatic, *τοί* is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by *γε*, as *ἐγώ γε* (or *ἐγὼ γε*), *σύ γε*, &c.

3. The Pronoun *ἐὼ* or *ἐ* also has its emphatic and its unemphatic uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

a. When orthotone *ἐὼ* is Reflexive (= Lat. *mi, sibi, se*). This use is not very common except with Prepositions (*ἀμφι ἐ*, *ἀπὸ ἐο*, *ἐπὶ οἷ*, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as *Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκῷ ἐλαφε* (of the sceptre).

The Possessive Adj. *ἐός* or *ἐς* is nearly always Reflexive (= Lat. *suus*).

§ 45. ὅδε, κείνος, οὗτος.

Of these Pronouns ὅδε and κείνος (rarely in Homer *ἐκεῖνος*) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, 'that of yours' (Il. i. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 τούτῳ δ' οὐτ' ἀρ νῦν φρένας ἔμπεδοι κ.τ.λ.

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that and no other*. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καὶ τοῦ δῶρα *the man and his gifts*); hence in Il. i. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. i. 356 αὐτὸς ἀπούρας 'taking it *by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as αὐτὰ κέλευθα = *the way we came*. Thus the Adverb αὐτως means 'as before,' and hence, in a bad sense, 'without mending matters,' 'uselessly.' Similarly αὐθι = *in the same place*, hence 'without stirring,' 'idly.'

Besides these uses, in which αὐτός has its full meaning, it is used—

3. In an unemphatic sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun ὁ ἡ τό is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. The Substantival use:—

In this use—which is by far the commonest in Homer—ὁ ἡ τό stands to the enclitic forms of εἶο as the emphatic to the unemphatic Pronoun (as ἐμέ to με, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. i. 191 τοὺς μὲν ἀναστήσειεν ὁ δ' Ἀτρεΐδην ἐναρίβοι, the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by γε, especially in the Nom., so that ὁ γε, ἡ γε, τό γε is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. τόν γε, τόν, μιν (answering to ἐμέ γε, ἐμέ, με).

2. The Attributive use; of which there are several varieties:—

(a) With the Noun following as a kind of explanation, as Il. i. 348 ἡ δ' ἄλκυονα' ἄμα τοῖσι γυνὴ κίεν; where the Art. alone would suffice.

the sense, and therefore might still be regarded as substantival: cp. I. 488; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as II. 1. 382 *ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος* 'οἱ δὲ νῦν λαοὶ θνήσκον ἐπασσύτεροι' τὰ δ' ἐπ' ἔφ'χετο κῆλα θεοῖο. 'Apollo shot his dart—the army kept perishing—the shafts ceased not.'

This use is chiefly found with adversative Particles, *δέ, αὐτάρ, ἀλλά*, &c.; sometimes with *καί* and *τε*, as II. 1. 340 *καὶ πρὸς τοῦ βασιλῆος*, lit. *and before him, too, the king*.

(c) As antecedent to a Relational Clause, e.g. *ἡματι τῷ ὅτε κ.τ.λ.* In this use the Art. generally follows the Noun, often after a slight pause. The later order of words appears in II. 6. 292 *τὴν ὁδὸν ἦν κ.τ.λ.*

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, *ἄλλος, ἕτερος, αὐτός*, and a few other Adjectives that imply contrast or comparison, as *Ἄϊας ὁ μέγας Ajax the greater*, τὸ *χθιζὸν that of yesterday*, τὸ *κῆρυγον*—τὰ *κακά good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as II. 5. 271 *τοὺς μὲν τέσσαρας αὐτὸς ἔχον ἀτίταλλ' ἐπὶ φάτῃ, τὼ δὲ δὴ' Ἀλκίῳ* *four (not the four) he kept, the other two he gave to Æneas*.

Note that Homer uses the Art. when a particular contrast is intended, as in II. 1. 107 τὰ *κακά*, when he had mentioned τὸ *κῆρυγον*.

(e) With the words *γέρον, ἀναξ, ἥρωε*. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i.e. a Pronoun + a title.

(f) With *ἔπος* and *μῦθος*, as *ποῖον τὸν μῦθον εἶπες*. Here also the Noun has little to add to the meaning; e.g. *ἐπεὶ τὸν μῦθον ἄκουσε* is nearly = *ἐπεὶ τό γ' ἄκουσε*. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt (as *οὔτος* in Attic); II. 2. 275 *τὸν λωβητήρα ἐπεσβόλον* *that scurrilous brawler*.

3. The Relational use:—

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e.g. in II. 1. 320 *Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε* *who were his heralds*, or (parenthetically) *they were his heralds*.

The Relational use of *ὁ ἡ τό* is much more limited than that of *ὁς ἥ ὅ*. Thus (1) the Art. always refers to a definite antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as *ὁς ἥ ὅ* often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relational Art., II. 1. 125 *ἀλλὰ τὰ μὲν πολλὰν ἐξεπράθομεν τὰ δέδασται*, is almost the only instance to the contrary; probably we should read *ἀλλὰ θ' ἂ μὲν κ.τ.λ.*

The Acc. Neut. *τό* is used adverbially (§ 37, 1), to mean *on which account, wherefore*, as II. 3. 176 *τὸ καὶ κλαίονσα τέτῃκα*.

§ 48. The Relative *ὅς* *ἥ* *ὅ*.

1. The Pronoun *ὅς* *ἥ* *ὅ*, and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense:—

ὧς = *thus* is common, especially at the beginning of a Clause, and in the phrases *καὶ ὧς*, *οὐδ' ὧς*, *ἐπεὶ ὧς*, and the correlatives *ὧς—ὧς* *as—so*.

ὅς = *he*, in *καὶ ὅς* *even he*, *οὐδ' ὅς*, *μηδ' ὅς*.

ὅτε and *ὥς* are Demonstrative when used with *μέν* and *δέ*; thus *ὅτε μέν* *sometimes*, *ὥς μέν* *for a time*.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions *ὅτι* (from *ὅστις* or *ὅτις*), *ὅ τε* (from *ὅς τε*, not always easily distinguished from *ὅτε* *when*), and the simple *ὅ*. The meaning is either (1) *because*, in *that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

ὅ = *because*. II. 9. 534 *χωσαμένη δ' οἱ οὐ τι κ.τ.λ.*

ὅ = *that*. II. 5. 433 *γινώσκων δ' οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.*

ὅ τε = *because*. II. 1. 244 *χωόμενος δ' τ' κ.τ.λ.*

ὅ τε = *that*. II. 5. 331 *γινώσκων δ' τ' ἀναλκίς ἐγν' θεός.*

§ 49. The Particles.

The commonest of the Particles used to connect Clauses (*καί*, *τε*, *μέν*, *δέ*, *ἀλλά*) are the same in Homer as in Attic. One or two are peculiar to Homer, viz. *ἥδέ* *and* (*ἡμὲν—ἡδέ* *both—and*); *αὐτάρ*, *ἀτάρ* *but* (less strongly adversative than *δέ*); *αἶ*, used as well as *εἰ*, *if*.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage:—

1. *ἦ* is affirmative; sometimes used interrogatively, as *ἦ ἐθέλεις dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have *ἦ μήν* (or *ἦ μέν*, see below), *ἦ τοι*, *ἦ τε*, *ἦ ῥα*, *ἦ νύ τοι*, *ἦ ῥά νυ*.

The combinations *ἦ μήν* and *ἦ καί* are sometimes = *and yet*, *and that though* (*καίτοι* not being Homeric).

2. *ἢ* or *ἥ* has the meanings *or* and *than*; in correlation *either—or*, for which we find *ἢτοι—ἢέ* (*ἥ*). In the meaning *than* we have also the combinations *ἢέ τε* and *ἢέ περ*.

3. *ἄρα*, *ἄρ*, *ῥα* (encl.) *accordingly*, *so*; often used with Clauses that express alternatives, especially with the first of the two, as *εἴτ' ἄρ—εἴτε*, *οὐτ' ἄρ—οὔτε*: also in *ἐπεὶ ῥα*, *ὅτι ῥα*, *γάρ ῥα*.

The combination *τ' ἄρα* (*τ' ἄρ*, sometimes written *τάρ*) is used with interrogatives, as *τίς τ' ἄρ*, *πῶς τ' ἄρα*.

4. *μήν* is a Particle of strong affirmation, for which Homer often uses *μήν* (*ἦ μέν*, *καὶ μέν*, *οὐδὲ μέν*), sometimes (in the Iliad) *μάν*.

5. *δή now, at last, really*, may come at the beginning of a Clause in the combinations *δή τότε, δή γάρ*.

6. *τοι then, surely*, usually enclitic, but comes first in *τοιγάρ so then*. Homer never has *τοίνυν* or *καίτοι*.

7. *θην* (encl.) *I suppose*, ironically, (= Attic *δήπου*).

8. *περ* (encl.) *very, certainly*, placed after the word which it strengthens, as *καὶ ἀχνύμενός περ even being so grieved, ὥς ἔσεται περ even as it shall be* (not *καίπερ, ὥσπερ*, as in Attic). It may often be translated *although*, but not regularly (like *καίπερ* in Attic).

9. *τε* has two quite distinct uses in Homer:

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. i. 218:

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This use is rare except in combination of *τε* with *ὅς* (§ 23, 2), *ὅσος, οἷος*, the corresponding Adverbs *ὥς, ὅθι, ὅτε, ἵνα*, the Art. when used as a Relative (as Il. 7. 112 *τόν τε στυγέουσι καὶ ἄλλοι*), the Indefinite *τις*, and the Particles *καί, μέν, δέ, ἀλλά, γάρ*. It is chiefly found in similes, gnomic sentences, &c.: see Il. i. 63, 81, 82, 238, 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. The third foot must not end with a word: that is to say, there must be no break which would allow the line to fall into two equal parts.

The break in the middle of the line is prevented by a *Caesura* (*τομή*, i.e. the division between words falling before the end of a foot).

The commonest Caesura is that 'at the third trochee' (*τομή κατὰ τρίτον τροχαῖον*), as in—

οὔλομέ- | νην ἥ | μυρ' Ἀ' A- | χαιοῖς ἀλγε' ἔθηκε,

so called because it divides the third foot into a trochee (*μῦρ*-) and a short syllable. In the first book of the *Iliad*, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura 'after five half-feet' (*τομή πενθ-ἡμι-μερήs*): as *μῆνιν ἄ- | εἶδε θε- | ἄ Ἀ- |*.

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (*τομή ἑφθ-ἡμι-μερήs* as):—

ὅς κε θε- | οἷς ἐπι- | πείθη- | ται, Ἀ μάλα | τ' ἔκλυον αὐτοῦ.

2. There must be no Caesura at the fourth trochee: e.g. we cannot have such a line as—

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναῖκα Ἀ γα- | μίσσεται αὐτός,
the reading of all the MSS. in Il. 9. 394; where Aristarchus gives—

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναϊκά γε Ἀ | μίσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλῶρια | τεύχε κύνεσσιν

is called the **Bucolio Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not avoided in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A long vowel or diphthong at the end of a word is usually shortened before hiatus, as τὴν δ' ἐγὼ | οὐ λύσω.

2. If however the syllable is in *arsis* (i.e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ- | ρῳ ἐνὶ | οἴκῳ. In *thesis* (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases of a long vowel or diphthong before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often 'doubtful' in quantity; as Ἰλῆος and Ἰλῆος, κοῦρη and κοῦρη, ἱέρως and ἱέρως, ἴομεν (- υ υ but ἄλλ' ἴομεν); so in most Verbs in -ω and -ωω, Comparatives in -ων, Nouns in -ιη, &c.

(b) η and ε are interchanged, as ἦθε and ἐύς, ἀν-ῆη and ἀν-έρη (Subj., § 13), νῆος and νεός (Gen. of νῆς).

(c) Diphthongs interchange with short vowels, viz. αι, ει, οι with ᾱ, ε, ο; as in the Verbs in -αιω and -ειω (§ 8, B, 1), νεάτω and νέος, ἡμέων and ἡμέων, βαθείης and βαθής, ὀλοῖός and ὀλόος, &c. Instances of a less common kind are δέομαι and δέομαι, ἔχενα and ἔχεα, λούεσθαι with 1 Aor. λούσσατο, and the shortening of the first syllable in νῆος.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for ᾠω (through an intermediate -ηω), and the Subj. στείω-μεν, φθέω-μεν, &c. (for στήω-μεν, φθήω-μεν, see § 13, A). This is called 'Metathesis of Quantity.'

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as βούλομ' ἐγώ, &c. οι is occasionally elided in μοι, σοί.

ι is seldom elided in the Dat. Sing., never in περί, ἀντί, τί, ὅτι.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δὴ αὖ, δὴ οὕτω, ἐπεὶ οὐ, ἦ οὐ, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω may be scanned as one syllable; as γνῶσθαι ε- | πειτα, ολ- | κείτω πό- | λις, χρυσέω δ- | νά, &c.

8. Initial ε followed by a vowel may often be dropped, as ἐ-έλπομαι and ἔλπομαι, ἐ-εἰκοσι and εἰκοσι, ἐ-εἶνα and εἶνα: so in the Pf, ἐ-έρχεται (for ἐ-έρχεται, i.e. Fe-φέρχεται), ἔστο and ἔ-εστο (Fe-φεστο).

9. Contraction is comparatively rare: the rules are the same as in Attic, except that *eo* is contracted to *eu*. On Assimilation see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. *τρ* in *πατρός*, *ἐπὶ Τρώεσσι*; *πρ* in *ἐσσόμενα πρό τ' ἔοντα*; *φρ* in *περιφραδέως*, *ἐπὶ φρεσί*, &c.

Exceptions sometimes occur before *τρ*, *πρ*, *κρ*, *πλ*, *κλ*, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as *τράποντο*, *προσηύδα*, *κραταῖος*, *βροτῶν*, *Ἀφροδίτη*, *Κλυταμνήστρη*, *πλέων*, &c. The same excuse applies to the short vowel before *Σκάμανδρος*, *Ζέλεα*, *Ζάκυνθος*, *σκέπαρνον*—words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e.g.) *ᾠήρ* (*ᾠ*), *Ἄρης* (Voc. *Ἄρες* *Ἄρες*), *ἴσασι* (— *υ* and *υ*—*υ*); *φίλος*, but *φίλε κα-* | *σίγνητε*; *δύο* and *δύω*; also interchange between *ε* and *αι*, *ο* and *ου*, as *ἐνέκα* and *εἵνεκα*, *πολύς* and *πουλύς*, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, *κᾶλός*, *φᾶρος*, *φθᾶνω*, *ἴσος*, *τίνω*, *φθίνω*, *ξείνος*, *πείραρ*, *μῶϊνος*, *κούρος*, *νοῦσος*, &c., in which the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e.g. the first *α* of *ἀθάνατος*, *ἀκάματος*, *Ἀπόλλωνος*, *ἀπονέεσθαι*, the *υ* of *θυγατέρες* (*υ* in trisyllabic forms, *θύγατρα*, &c.), the *ι* of *Πριαμίδης*, &c.; also final *α* in *ἀμφορεφέα* (Il. i. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. i. 153 *δεῦρο μαχησόμενος*, *ἐπεὶ κ.τ.λ.*; 2. 228 *πρωτίσῳ δίδομεν*, *εὐτ' ἂν κ.τ.λ.* This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter *F*, called the digamma, answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually written in other Greek dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *F* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *F* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *F* are—*ἀγ-νυμ*, *ἀναξ*, *ἄστν*, *ἔαρ*, *ἔκας*, *ἔκαστος*, *εἴκοσι*, *ἔλπω*, *ἐννυμ* (*Ἔεσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ἰδεῖν* and *οἶδα* (*Ἔιδ-*), *εἰκω* and *εἰοκα* (*Ἔικ-*), *λάχω* (*λαχῆ*, *ἡχῆ*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *F* (for an older *σF*) appears in *ἀνδάνω*, *ἡδύς*, &c. (*σFαδ-*), *ἔθω* (*εἴωθα*), *ἔκυρος*, and the Pronoun *ἐο*, *οἶ*, *ἔ*. We even find *οὐ οἶ*, *οὐ ἔθεν*, &c. (instead of *οὐχ οἶ* &c.) in the text of Homer.

Initial *Fρ* may be traced in *φρέζω* (cp. *φέρων*), *φρήν-νυμ*, perhaps *φρητός*, *φρύομαι*, &c.

Initial *δF* in *δφέος* (*δεῖδια* for *δε-δFια* &c.) and *δFήν*.

§ 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ῥσος*, *τόσος*, *μέσος*, *Ὀδυσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅππως*, &c.

2. Certain initial consonants have the value of double letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός*, *δείσαι*, &c.), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος*, *λαρός*, *μελίη*, *μέγας*, *μέγαρον*, *νιφάς*, *νέφος*, *νεύρη*, *σεύω*, and some other words beginning with *λ*, *μ*, *ν*, *σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσετο*, *ἀρηκτος* (*ρήγνυμι*), *ἄλλοφος*, *ἔνυμελίη*, *ἀγάννιφος*, *ἐπισσεύω*, *ἔδδισεν* (written by Aristarchus *ἔδδισεν*, scanned — —).

In most of these cases we may suppose that a consonant has been lost, so that *ρ* stands for *Fρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δF*, &c.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the Iliad and Odyssey—called by the ancient Grammarians the ‘Epic’—is best described by the term *Old Ionic*, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or ‘New Ionic’ grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Ægean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide. It cannot be rash, however, to connect the school of poetry, of which these poems are doubtless the highest efforts, with the political and commercial greatness which we know to have been attained in the pre-historic times of Greece by the Ionian race.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so numerous as they appeared to be in the older grammars. For instance, γέγωνα and γέγα-μεν, the regular Homeric 1 Sing. and 1 Plur. Pf. of γίγνομαι, were treated as forms of two distinct Perfects, γέγωνα and *γέγαα. And the same grammarians tell us in general terms that η and ω in the Endings of the Subj. might be shortened to ε, ο: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and ‘irregularity’ were really the working of older and more complex rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially σ (§ 55), Metathesis (as καρδίη and κρᾶδίη) and other phonetic influences (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in -v and -σαν; the Subj. in -ω and -ωμι, -η and -ησι; the 2 Sing. in -s and -σθα; the Inf. in -εν and -μεναι (-μεν).

In Declension,—the Gen. in -ας and -ων, -ων and -ων, -οιο and -ου, and (in the Pronouns) in -αιο, -εο, -εν and -εθεν; the Dat. Plur. in -σι and -εσσι; the Acc. Plur. in -ιας, -νας, and -ις, -υς; the Pronominal forms *ἄμμες*, *ἄμμυ(ν)*, *ὕμμες*, *ὕμμε*, *ὕμμυ(ν)*, along with *ἡμεῖς*, *ὕμεις*, &c.; the Prepositions *παρά* and *παραί*, *πρός* *πρὸς* and *πρὸς*.

In the forms of Stems,—*πολύ-ς* and *πολλό-ς*, *χείρων* and *χερείων*, *ὅστις* and *ὅτις*, *ὅς* and *ὅς*, *πόλις* and *πόλεις*, *πόλεμος* and *πόλεμος*.

§ 57. The Epic Style.

1. This multiplicity of grammatical forms can only be explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in -eth, many Past Tenses in -ed, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

2. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets *ἀνέμω*, *γλαυκῶπις*, *αἰγίοχος*, *ἡριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα (καὶ ἡβην)*, and the like.

3. A few peculiarities may arise from 'mixture' of dialects.

4. *Parataxis*, 'co-ordination' of Clauses, is often found in Homer where a later writer would use a subordinate Clause, or a Participle:

Il. 5. 390 ὁ δ' ἐξέκλειψεν Ἀργα

ἥδη τειρόμενον, χαλεπὸς δὲ ἐδεσμός ἐδάμνα

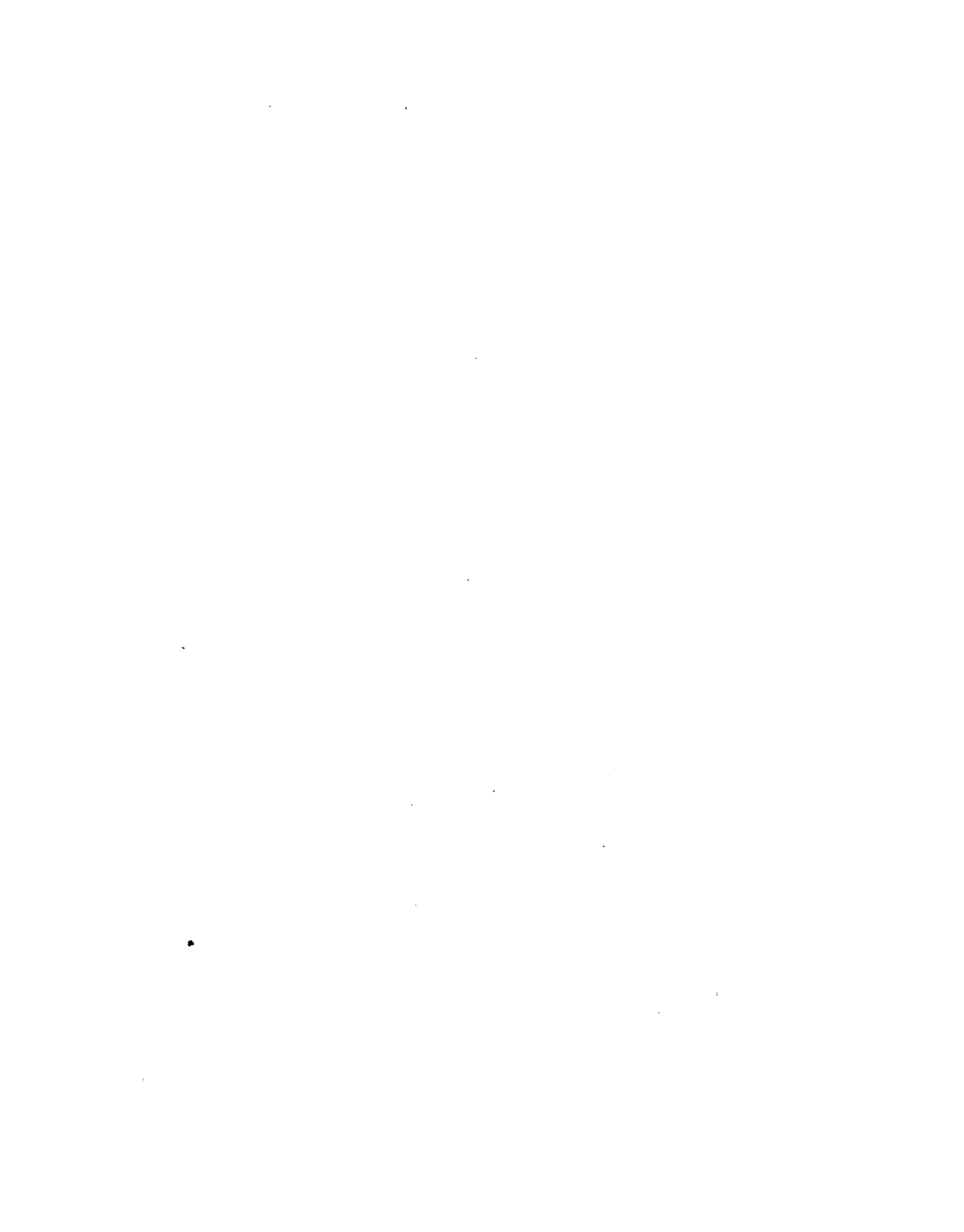
where the last words give the reason of *τειρόμενον*, as if = τοῦ χαλεποῦ δεσμοῦ δαμνάντος αὐτόν.

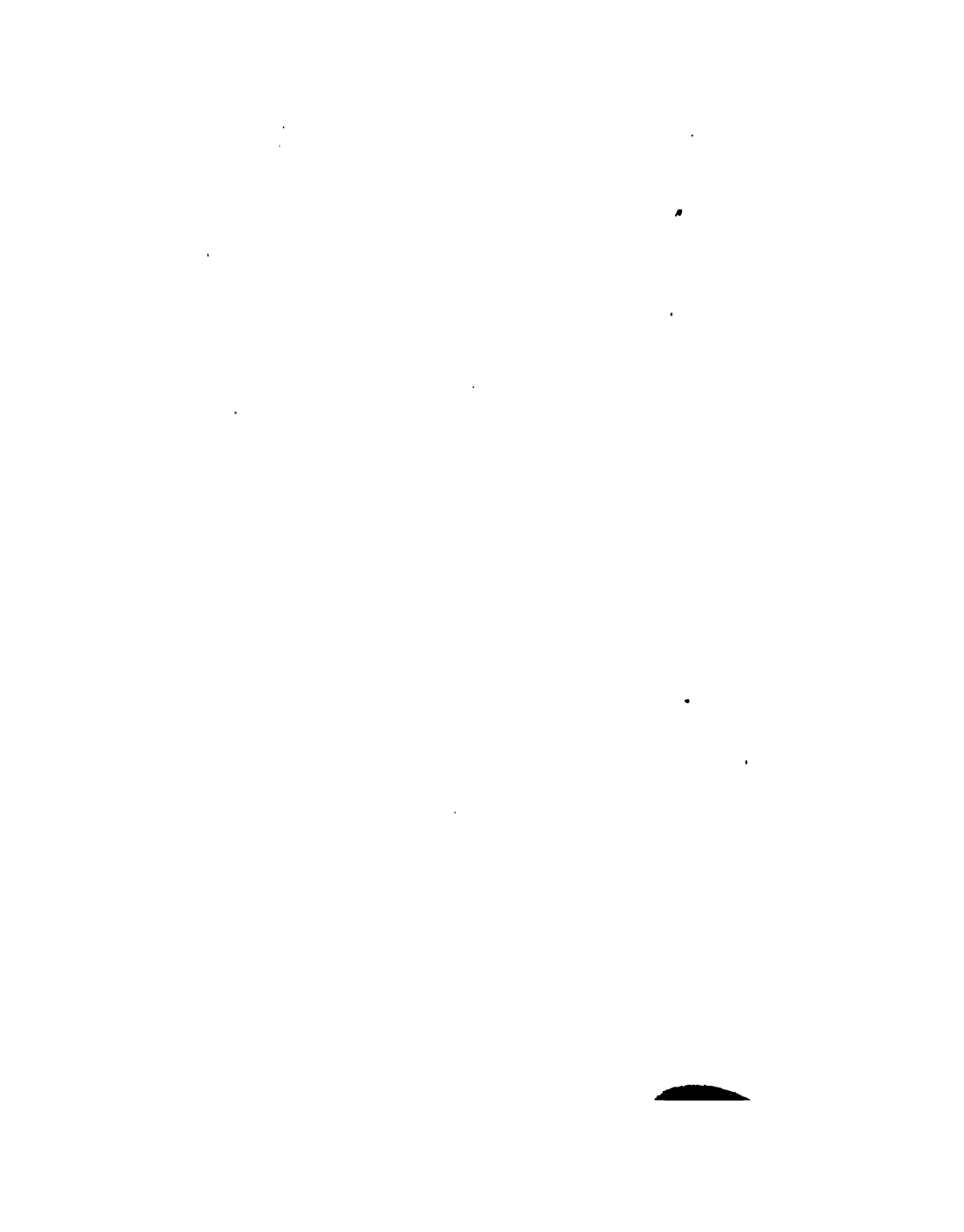
A special form of the idiom arises when the former of two parallel Clauses is grammatically subordinate, while the second takes an independent form: as Il. 3. 80 *λοῖσιν τε τιτυσκόμενοι*, *λάεσσιν τ' ἐβαλλον* (instead of *βάλλοντες*).

On the same principle, when two Clauses parallel in sense follow a Relative, it is not construed with the second: as—

Il. 1. 162 *ᾧ ἐπὶ πόλλ' ἐμόγησα*, *ὅσων δέ μοι υἱες Ἀχαιῶν*.

This, however, it should be said, is not a specially Homeric idiom, but is found in Greek of all periods.







ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν
ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἶωνοῖσι τε πᾶσι, Διὸς δ' ἐτελέετο βουλή, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς νιός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῃ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὤμῃν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσατε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
ἀζόμενοι Διὸς νῖδον ἐκηβόλον Ἀπόλλωνα.”

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῇ καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνουντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο·
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιομένην καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.”

ὦς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραῖος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·
 “κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηδὺν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖα μηρί' ἔκηα 40
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὦς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔξερ' ἔπειτ' ἀπάνευθε νέων, μετὰ δ' ἰὸν ἔηκε·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο·
 οὐρῆας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμναί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρᾱτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἄτρεΐδῃ, νῦν ἄμμε παλμπλαγχθέντας δῖω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιούς·
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα,
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης, 65
αἷ κέν πως ἀρνῶν κνύσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.”

Ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἦδ' ἡ τὰ τ' ἐόντα τὰ τ' ἐσσύμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαινοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
“ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσοῦν
ἣ μὲν μοι πρόφρων ἔπειςιν καὶ χερσὶν ἀρήξειν·
ἣ γὰρ ὄτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσση,
ἐν στήθεσσι ξοῖσι· σὺ δὲ φράσαι εἰ με σώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“θαρσύνσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἴσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, φῖ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀραφαίνεις,

οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιοι
 σοὶ κοίλης παρὰ νηυσὶ βαρέας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

Καὶ τότε δὴ θάρσῃσε καὶ ἧῶδα μάντις ἀμύμων·
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιουν, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν.” 100

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχρύνεμος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσομένος προσέειπε· 105
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερσίων,
 οὐδέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσασαί, ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·
 “Ἄτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολλῶν ξεπεράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, αἱ κέ ποθι Ζεὺς
 δῶψι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 “μὴ δὴ αὐτως, ἀγαθός περ ἑών, θεοείκελ' Ἀχιλλεῦ,
 κλέπτει νόφ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως
 ῥῆσθαι δυνόμενον, κέλειαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεδὼν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσητίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ διὸς Ὀδυσσεὺς 145
 ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150
 ἢ ὁδὼν ἐλθέμεναι ἢ ἀνδράσιν ἱφί μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιόι εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανεῖρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιόεντα θάλασσά τε ἡχέεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσων ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐ ναιόμενον πολλέεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαΐκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀτῶ 170
 ἐνθάδ' ἄτιμος ἐὼν ἀφενος καὶ πλοῦτον ἀφύξειν.”
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὀθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἐμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐὺ εἰδῆς 185
ὅσσον φέρτερός εἰμι σέθεν, στυγὴ δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

Ἄσ φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στῆθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἦ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῦο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
στῆ δ' ὀπίθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
οἷφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο·
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν· 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἄλλ' ἐκ τοι ἑρέω, τὸ δὲ καὶ τελέεσθαι δῖω·
ἦς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν ὀλέσσει." 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
ἄλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ·
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἴνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“*χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασσθαι* 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἔμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυνον αὐτοῦ.”

Ἡ καὶ ἐπ’ ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,
 ἄψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
 μύθῳ Ἀθηναίης· ἥ δ’ Οὐλυμπόνδε βεβήκει
 δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
 “*οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο,* 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἔναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἡ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἔκ τοι ἔρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ’ ἀναθληῇσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοῖόν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἡ ποτ’ Ἀχιλλῆος ποθὴ ἵζεται υἷας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχρύνμένος περ
χραιομεῖν, εὔτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνιοι
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθὶ θυμὸν ἀμύξεις
χωόμενος ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ᾧ φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἕζετο δ’ αὐτός·
 Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήμιε· τοῖσι δὲ Νέστωρ

ἥδυνεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ—
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθιάθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἦδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσαν—
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πριάμος Πριάμοιο τέ παῖδες 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθόλατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔσπε μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο·
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἦέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν]· 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τίς
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·
 καὶ μὲν μεν βουλέων ζύνειν πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 μήτε σὺν τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ξειπες·
 ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀίω·
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι ;”

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 “ἦ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀίω.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοὶ ἐστί θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείω·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρὶ.”

ᾧ τῷ γ' ἀντιβίοισι μαχισαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας
 ἥϊε σὺν τε Μενoitιδῇ καὶ οἷς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἀλαδὲ προέρυσσεν,
 ἔς δ' ἐρέτας ἔκρινεν ἑέλκοσιν, ἔς δ' ἐκατόμβην
 βῆσε θεῶν, ἀνὰ δὲ Χρῡσηΐδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἠδ' αἰγῶν παρὰ θιν' ἄλδος ἀτρυγέτιοι·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

ᾧ οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ᾧ εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἄλδος ἀτρυγέτιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἅσσοι ἔγ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προῖει Βρισηίδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἕξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις· ἦ γὰρ ὃ γ' ὀλοῖῃσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.”

ᾧΩς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν·
 ἥ δ' ἄέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεύς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,
 θιν' ἔφ' ἄλδς πολιῆς, ὁρώων ἐπ' ἀπείρουνα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἔλδων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ᾧΩς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πόντια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλδς παρὰ πατρὶ γέροντι·
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλδς ἥϊτ' ὀμίχλῃ,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος ;
 ἐξαύδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω.”

Τῇν δὲ βαρὺν στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365
 ψόχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλδον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπείρεσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ξυθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἅποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ῥέχτο· τοῖο δ' Ἀπόλλων 380
 εὖξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ῥέχτο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἅμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργω. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἤκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ· 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὃ γὰρ αὖτε βλῖν οὐ πατὴρ ἀμείνων—
 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδεϊ γαίων· 405·
 τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξω καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διῴρυδς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μῆνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἔς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσσομαι καὶ μιν πείσεσθαι οἶω.”

Ἦς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέετες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 “ὦ Χρῦση, π ὁ μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἀνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.” 445

ᾧ εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλῳ· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450
 “κλυθὶ μεν, ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφί ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ᾧ εἰπὼν εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 καίε δ' ἐπὶ σχίσσῃς ὁ γέρων, ἐπὶ δ' αἰθοπία οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπόβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
καλὸν αἰδούντες παιήονα κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς·
ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἔκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων·
οἱ δ' ἱστὸν στήσαντ' ἀνὰ θ' ἱστίᾳ λευκὰ πέτασσαν, 480

ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίου, ἀμφὶ δὲ κύμα
στεῖρην πορφύρεον μεγάλ' ἔαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485

ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκιδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490

οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,

καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἥρχε· Θέτις δ' οὐ λήθετ' ἐφετ-

μέων 495

παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κύμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

εὗρεν δ' εὐρύσopa Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμπιοι·

καὶ ῥα πάρσιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500

σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνηον ἐέλωρ·
τίμῃσόν μοι υἱόν, δς ὠκυμωρότατος ἄλλων 505
ἔπλετ’· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
υἷδν ἐμὸν τίσωσιν δφέλλωσιν τέ ἐ τιμῇ.” 510

“Ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὥς ἤψατο γούνων,
ὡς ἔχετ’ ἐμπεφυῖα, καὶ εἴρετο δεῦτερον αὐτῖς·
“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ’, ἐπεὶ οὐ τοι ἐπι δέος, ὅφρ’ ἐδ εἰδῶ 515
δσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ἢ δὴ λοῖγια ἔργ’ ὃ τέ μ’ ἐχθοδοπήσαι ἐφήσεις
Ἥρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν·
ἢ δὲ καὶ αὐτως μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520
νυικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω·
εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεπρόλθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἥη καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ’ ὡς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα
εἰς ἄλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδὲ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἀπαντες. 535

ὥς δ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
ἡγνόησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
αὐτίκα κερτομοίοισι Δία Κρονίωνα προσηύδα·
“ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540
αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πά μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
“ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποὶ τοι ἔσονται ἄλόχῳ περ ἐούσῃ·
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπεις;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλα εὐκηλὸς τὰ φράζεαι ἅσ' ἐθέλησθα.
νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα μή σε παρείπη 555
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
ἥερξί γάρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλῆα
τιμήσης, δλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
“ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὔτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκούσσυα κάθῃσο, ἐμῷ δ' ἐπιπίεθσο μῦθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ

ἄσσουν ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω·"

*Ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκούσασα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες· 570
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῃ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
ἔσθλῃς ἔσσεται ἦδος, ἐπεὶ τὰ χερελόνα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῃ ἐπὶ ἥρα φέρειν Διὶ, ὅφρα μὴ αὐτε
νυκκίῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἷ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
ἔξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν·"

*Ὡς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585
"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ ξοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι
θεινομένην, τότε δ' οὐ τι δυνήσομαι ἀχρύνμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·
ἦδη γὰρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα 590
ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο,
πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίφ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα·"

*Ὡς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων

ἄσβεστος δ' ἄρ' ἐνὸρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὣς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥελιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ᾄδιδον ἀμειβόμεναι ὀπλὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605
οἱ μὲν κακκέλοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι·

Ζεὺς δὲ πρὸς δὴν λέχος ἦι' Ὀλύμπιος ἄστεροπητής,
ἐνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
ἐνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ἔννεος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἄλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς Ἀχιλλῆα
τιμῆσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλὸν Ὀνειρον
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐδὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω· 10
θωρήξαι ἔκτελε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἄθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρῃ λισσομένη, Τρώεσσι δὲ κῆδ' ἐφήπται.” 15
Ὡς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊφῶ νῆι ἑοικώς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων
τῷ μιν ξεισάμενος προσεφώνεε θεῖος Ὀνειρος·
“εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εἶδεν βουληφόρον ἄνδρα,
 φῖ λαοί τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη
 αἰρείτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἐμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ῥῆδ' ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἀλγεά τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή·
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἴλετο δὲ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦως μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα·
 βουλὴν δὲ πρῶτον μεγαθύμων Ἴξε γερόντων
 Νεστορέῃ παρὰ νηὶ Πυλοιογενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν· 55

“ κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρός
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖφ
 εἰδός τε μέγεθός τε φῦνν τ’ ἄγχιστα ἐφκει·
 στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ξειπεν·
 ‘ εὖδεις, Ἀτρεὺς νῖε δαΐφρονος ἵπποδάμοιο· 60
 οὐ χρεὶ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 φ’ λαοὶ τ’ ἐπιτετράφαται καὶ τόσσα μέμηλε·
 νῦν δ’ ἐμέθεν ζύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 δς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἦδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδῆν· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρῃ λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν γο
 ῶχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἦ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε, 80
 ψευδός κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον·
 νῦν δ’ ἴδεν δς μέγ’ ἄριστος Ἀχαιῶν εὐχεται εἶναι·
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”
 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ’ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἦν τε ἔθνεα εἰσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλις πεποτήχεται, αἱ δὲ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν Ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχολιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρφ ἄργεῖφύτῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολὺν ἄρην·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδῃσε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι πυθέσθαι,

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἤδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται·
 εἴ περ γάρ κ' ἐθέλομεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν,
 πολλὰς κεν δεκάδες δευόλατο οἶνοχόοιο.
 τόσπον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολλῶν ἐγχεσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαντοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἅμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγνιαν.”
 Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
 κινήθη δ' ἀγορῇ φῆ κύματα μακρὰ θαλάσσης,
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρύς τε Νότος τε 145
 ὥρορ' ἐπαΐξας πατὴρ Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθῶν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορῇ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευνον

ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ξείπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀρρυτῶνι,
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν

Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
κὰδ δέ κεν εὐχολῇν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης·
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δέ κατ' Οὐλύμπιοι καρήνων αἰξάσα·

[καρπαλμῶς δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]

εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἔσταότ'· οὐδ' ὃ γε νηὶς ἐϋσσέλμοιο μελαίνης 170

ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν·
ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175

κὰδ δέ κεν εὐχολῇν Πριάμφῳ καὶ Τρωσὶ λίποιε
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.”

ἌΩς φάθ', ὃ δὲ ξυνέηκε θεὰς ὅπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ δῆπδαι·
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185
δέξατό οἱ σκῆπτρον πατρώιον, ἀφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχήλη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
“δαιμόνι, οὗ σε ἔοικε κακὸν ὧς δειδίσσεσθαι, 190
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς·
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειράται, τάχα δ' ἵψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπε ;
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν” 195
θυμὸς δὲ μέγας ἐστὶ διωτρεφέων βασιλῆων,
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

Ἄν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
“δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω 205
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνυδε
αὐτὶς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεὶ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολῶα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλὰ τε ᾗδη,
μάνψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργεῖοισιν 215

ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ξην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμω
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὕπερθε
 φοξὸς ξην κεφαλῇν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσσῆϊ· 220
 τῷ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστφ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἱπποδάμων ἐξ Ἴλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἡδὲ γυναικα νέην, ἵνα μίσγεται ἐν φιλότῳ,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἄρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἵκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἥε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ξο μέγ' ἀμείνονα φῶτα,
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”
 “ὦς φάτο νεικέων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἥε κακῶς νοστήσομεν υἱὲς Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν.”

Ἄς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265
 πλῆξεν· ὁ δ' ἰδὼν ὅθι, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἑξυπανέσθη
 σκῆπτρον ὑπο χρυσέου· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχρύνενοί περ ἐπ' αὐτῷ ἠδὺ γέλασσαν· 270
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδέοις ἐπέεσσιν.”

Ἄς φάσαν ἢ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσθη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάτατο βουλὴν·
 ὃ σφιν εὖφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἡ παῖδες νεαρὸν χῆραί τε γυναικες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γὰρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῃ, ὃν περ ἄελλαι
 χεიმέραι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπησ
 αἰσχροὺν τοι δηρὸν τε μένειν κενεόν τε νέεσθαι.
 τλήητε, φίλοι, καὶ μέλαινα' ἐπὶ χρόνον, ὅφρα δαῶμεν
 ἡ ἔτεδν Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγέρεθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἅμφι περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τελεέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφνοῖός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσός, νήπια τέκνα,

ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἔλεειωα κατήσθιε τετριγώτας·
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φῖλα τέκνα· 315
 τὴν δ' ἐλελιζόμενος πτέρυγος λάβεν ἀμφιαχύναν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θανμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἀνεφ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλείται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν·
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἕστυ μέγα Πριάμοιο ἔλωμεν."·
 ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο· 335
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν ἰοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν ;
 ἐν πυρὶ δὴ βουλαὶ τε γενοίατο μήδεα τ' ἀνδρῶν, 340
 σπουδαὶ τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν·
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἐόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ξῖνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ'—ἄνυσσι δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴ τε ψεύδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ δτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἀναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλω· 360
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρίν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὧς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ἦ μὰν αὐτ' ἀγορή νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμῦσαι πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περβομένη τε.
 ἀλλὰ μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ξριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων
 εἰ δέ ποτ' ἔς γε μίαν βουλευσόμεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσι,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανηγμέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 ὃν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
 ἄρκιον ἔσσεῖται φυγέειν κύνας ἢδ' οἴωνούς.”
 Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὔ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἐνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστήας Παναχαίων,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἀνακτα, 405
 αὐτὰρ ἔπειτ' Αἰάντε δύω καὶ Τυδέος υἱόν,
 ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μῆ πρὶν ἐπ' ἡέλιον δῶναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίησιν ὁδὰξ λαζόλατο γαῖαν.”
 ὦς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αἰένρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίστησιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·
 “Ἄτρεῖδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θάσσον ἐγείρομεν ὄξυν Ἀρηα.” 440

ᾧ Ως ἔφατ’, οὐδ’ ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς·
οἱ μὲν ἐκήρυσσον, τοὶ δ’ ἠγείροντο μάλ’ ὤκα.
οἱ δ’ ἄμφ’ Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ’ ἔχουσ’ ἐρίτιμον ἀγῆρων ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠέρεθονται,
πάντες ἐϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος·
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ’ ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ’ ἄφαρ πόλεμος γλυκίων γένετ’ ἢ ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι’ αἰθέρος οὐρανὸν ἴκε.

Τῶν δ’, ὥς τ’ ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἄμφι ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ’ ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρτοί, ὅσσα τε φύλλα καὶ ἀνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδιωῶν ἔθνεα πολλά,
αἳ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μίγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ξυθα καὶ ξυθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
δμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἥψτε βοῦς ἀγέληφι μέγ' ἕξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἕξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνέλη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτὸς ἦρχον
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκινημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὀλλυρὸν καὶ Πετεῶνα, 500
Ὠκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
Κῶπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλλαρτον,

οἷ τε Πλάταιαν ἔχον ἦδ' οἱ Γλισῶντ' ἐνέμοντο,
οἷ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον ποτλίεθρον,
Ὀρχηστόν θ' ἱερὸν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
οἷ τε πολυστάφυλον Ἄρμην ἔχον, οἷ τε Μίδειαν
Νῆσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

505

510

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζείδαο,
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσας,
Ἄρῃι κρατερῶ· ὁ δέ οἱ παρελέξατο λάβρην·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

515

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμεντο,
οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,
οἷ τε Ἀλκίαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἱ Κῦνόν τ' ἐνέμοντ' Ὀπόντά τε Καλλιάρων τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης.

530

535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἡδ' οἱ Στύρα ναιετάασκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρηος, 540
 Χαλκωδοοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἄμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελίησι
 θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσι·
 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγάλῃτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
 καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἔφ' ἐν πλόνι νηφ'·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται 550
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνήρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν· 555
 τῷ δ' ἄμα πεντήκοντα μέλαιναι νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
 στήσῃε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
 οἳ τ' ἔχον Αἰγίαν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, Ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος·
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, ἔυκτιμένον πτολίεθρον,
 ἀφνειόν τε Κόρινθον ἔυκτιμέναν τε Κλεωνάς, 570
 Ὀρνεΐας τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίων τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον ἣδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεΐαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδίων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ' εἶχον κοῖλην Λακεδαίμονα κητώεσσαν,
 Φᾶριν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσηΐας τ' ἐνέμοντο καὶ Αὐγείας ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἣδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·
 ἐν δ' αὐτὸς κλέν ῥῃσι προθυμήσιν πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρόνον, Ἀλφειοῖο πόρον, καὶ ἔυκτιον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δῶριον, ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ᾠοῖδης, 595
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ᾠοῖδην

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἃν' ἀνέρες ἀγχιμαχηταί,
 οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίππην τε Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πᾶϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἑὺστέλμους περάαν ἐπὶ οἴνοπα πόντον
 Ἀτρεΐδης, ἐπεὶ οὗ σφιν θαλάσσια ἔργα μεμῆλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔβαινον, 615
 δῶσον ἕφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατώσα
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλίσσιον ἐντὸς ἑέργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θαλά, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλαπιος ἡγησάσθην, 620
 υἱὲς δ' αὖ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου, Ἀκτορίων·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηΐ
 Φυλεΐδης, δὲν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἥπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν ἐνέμοντο καὶ Ὠλεον ἥδ' Πυλὴνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν· 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῆες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντι·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἥς τε μέγας τε 655
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
δν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,
τὴν ἄγει' ἐξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν. 660
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολλὸν δ' ὅ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπειλῆσαν γάρ οἱ ἄλλοι 665
υἷες υἰάνοι τε βίης Ἡρακλείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθαῖ δὲ ῥῆκεθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυνύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππός τε καὶ Ἀντίφος ἡγησάσθην,
Θεσσαλοῦ υἱὲ δῶω Ἡρακλείδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ξην ὅς τις σφιν ἐπὶ στήχας ἡγήσαιο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἡϊκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἷας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὺν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
 ζῶδς ἑών· τότε δ' ἦδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὶς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρῃος,
 Ἴφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἄμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
 τῷ δ' ἄμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο. 710
 Οἱ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,
 Βοῖβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ξνδρεκα νηῶν
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715
 Οἱ δ' ἄρα Μηθῶνῃν καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἦρχεν τόξων εὖ εἰδὼς
 ἐπὶ τὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ δλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἐμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταιο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης, 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἦδ' Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχρήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσε·
οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς, ὅζος Ἀρης, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖτε καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥϊτ' ἔλαιον·
ὄρκον γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἥρχε Πρόθοος Τενθηρόντος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναέσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἦδ' ἱππῶν, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας· 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἱπποὶ θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες
 τόξοισίν θ'· ἱπποὶ δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
 φοίτῳ ἐνθα καὶ ἐνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχισε Διὶ ὥς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση
 εἶν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνὰς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγυνῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες·
 ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδής
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λῆμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἥψτε κούρη,
νῆπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπο διωήεντος.

ΙΛΙΑΔΟ Γ.

Ὅρκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαλοισι φόνον καὶ κῆρα φέρουσαι·
ἥρεια δ' ἄρα ταί γε κακὴν ξριδα προφέρουσαι·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν δμήχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κούισαλος ὥρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν δμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 πευνάων· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὧς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὧς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἂψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἴλε παρειάς, 35
 ὧς αὖτις καθ' ὄμιλον ἔδυν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἴθ' ὄφελες ἄγονός τ' ἔμμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὔτω λώβην τ' ἔμμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρήφρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὖειδ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυδὼν ἀνδρῶν αἰχμητῶν,
 πατρί τε σφ' μέγα πῆμα πόλῃ τε παντὶ τε δῆμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;
 γνολῆς χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἧ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρῃσι μιγείης. 55

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
“Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—

αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60

ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη

νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·

ὥς σοὶ ἐνὶ στήθεσσι νῶτον ἀτάρβητος νόος ἐστί·—

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·

οὐ τοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο·

νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,

αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον

συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

κτῆμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·

οἱ δ' ἄλλοι φιλότιτα καὶ ὄρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

Ἄργος ἔς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.” 75

ὣς ἔφαθ', Ἔκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,

καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,

μέσσω δουρὸς ἔλων· τοὶ δ' ἰδρύνθησαν ἅπαντες.

τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ

λοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἐβαλλον· 80

αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·

στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ.”

ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεψ' τ' ἐγένοντο

ἐσσυμένως· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,

μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

“κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα·

οἴσετε δ' ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἑλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφύαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρον μετήσιν, ἅμα πρόσσω καὶ ὀπίσσω
 λείσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.” 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπίεσσι παύσασθαι διζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115

Ἔκτωρ δὲ προτὶ ἄστν δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν

οιούμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖῳ. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόφ', Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρέων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε, 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων·
ἄγχου δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα
ἐν πεδίῳ, ὀλοοῖο λυλαιόμενοι πολέμοιο,

οἱ δὲ νῦν ἕεται σιγῇ, πόλεμος δὲ πέπανται,
ἄσπῃσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρητὶφίλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχίσσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἄκοιτις.”

ὣς εἰποῦσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέραιο καὶ ἄσπεος ἠδὲ τοκῆων· 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη δούρησιν
ὥρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
αἶψα δ' ἔπειθ' Ἴκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμολίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἦτο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἔσθλοί, τεττίγεσσι ζοικότες, οἳ τε καθ' ὕλην

δευδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν λείσει·
 τοίοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 “οὐ νέμεσις Τρῶας καὶ ἑυκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν·
 ἀλλὰ καὶ ὧς τοίη περ ἔοῦσ' ἐν νηυσὶ νείεσθω,
 μῆδ' ἡμῖν τεκέεσσ' ἵ' ὀπίσσω πῆμα λίποιτο.” 160
 Ἄσ' ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέεσσαιτο φωνῇ·
 “δεῦρο πάροισθ' ἔλθοῦσα, φίλον τέκος, ἵζεν ἐμείο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὐ τι μοι αἰτὶ ἐσσί, θεοὶ νύ μοι αἴτιοι εἰσιν,
 οἷ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν— 165
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μελίζονες ἄλλοι ἔασι,
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεγαρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.” 170
 Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἄδειν κακὸς ὀππότε δεῦρο
 νίεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινὴν. 175
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάῃς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον βασιλεὺς ἵ' ἀγαθὸς κρατερὸς ἵ' αἰχμητής·
 δαῆρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180
 Ἄσ' φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, δλβιδάμουν,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
 ἔνθα Ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
 "εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλείται στίχας ἀνδρῶν·
 ἄρνεϊ ῥ' ἐγὼ γέλωετο πηγεσιμάλλῃ,
 ὅς τ' οἶον μέγα πῶϋ διέρχεται ἄργεννάων."

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤυδα·
 "ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δίος Ὀδυσσεύς 205
 σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῃ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἐμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένω γεραώτερος ἦεν Ὀδυσσεύς·
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἡ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής· ἡ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὕπαί δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀτρεῖ φωτὶ ζοικῶς·
 φαίης τε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μέγαν ἐκ στήθεος εἴη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερῖσιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225
 “ τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους ;”

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν
 “ οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἄγοι ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὼ γνολῆν καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτῳ, τῷ μοι μῖα γείνατο μήτηρ.
 ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχεὰ δειδιότες καὶ οὐκ εἰδὲα πόλλ' ἢ μοί ἐστιν.”

Ὡς φάτο, τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἀσκήν ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἔν’ ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγγεῖρσι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο· 255
 οἱ δ’ ἄλλοι φιλόττητα καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὣς φάτο, ῥίγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ’ ὀτραλέως ἐπίθοντο. 260
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τῷ δὲ διὰ Σκαιῶν πεδίουδ’ ἔχον ὥκεας ἵππους.
 Ἄλλ’ ὅτε δὴ ῥ’ ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὠρνυτο δ’ αὐτίκ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ’ Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 τοῖσιν δ’ Ἀτρεΐδης μεγάλ’ εὔχετο χεῖρας ἀνασχῶν 275
 “ Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ’, ὃς πάντ’ ἐφορᾷς καὶ πάντ’ ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσσον, ὅτις κ’ ἐπίορκον ὁμόσση,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνει ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδριοι πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, εἰὸς κε τέλος πολέμοιο κιχείω."

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὦδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείν."

ἌΩς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραλαίνε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἔπει οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν πού το γέ οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὁπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν.”

Ἦ ῥα, καὶ ἐς δόφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρουν.
 τῷ μὲν ἄρ' ἄσφορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 315 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ πάτερ, ἴδηθεν μεδέων, κύδιστε μέγιστε,
 320 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἰδὸς εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

ᾧς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἄψ' ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 325 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὥμοισιν ἐδύσето τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο.
 330 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 335 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὧς δ' αὐτῶς Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἔπει οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
 340 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἱπποδάμοις καὶ ἐϋκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγγείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔιστην,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350
“Ζεὺ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ζεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παρὰσχῃ.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔιστην·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαϊδάλου ἥρῃρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύστο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεὺ πάτερ, οὗ τις σείῃ θεῶν ὀλωώτερος ἄλλος” 365
ἢ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
ἦϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἐβαλὼν μιν.”

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοὺς· 370
ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἣ οἱ ῥήξεν ἱμάντα βοὸς Ἴφι κταμένονιο· 375

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥῖψ' ἐπιδιωνήσας, κόμισαν δ' ἐρήρηες ἑταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεάωνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσα ἔε· τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν·
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν
 εἰροκόμῳ, ἣ οἱ Λακεδαιμόνι ναιεταώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν λεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στῖλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥτε χοροῖο νέον λήγοντα καθίζειν.”
 ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεῶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαῖαι ἡπεροπέυειν ;
 ἦ πῇ με προτέρω πολλῶν εὖ ναιομενάων 400
 ἄξεις, ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας θέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πρόδεσσιν ὑποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνουν δίτ' οὖ καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται, ἡ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἴμι—νεμεσσητὸν δέ κεν εἴη— 410
 κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 “μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀληαι.”

ᾧ ὤς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρωὰς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδρῳ δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ
 ἀντί' Ἀλεξάνδρῳ θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθον·
 “ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρὶν γ' εὔχε' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξ αὐτῆς μαχέσασθαι ἐναντίον· ἀλλά σ' ἐγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὖνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδ' ἔ'ρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 νήσφ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ξραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἴπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἄτρεΐδης δ' ἂν' ὄμιλον ἐφοίτα θηρὶ ἔοικώς,
 εἴ που ἐσαρθήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ·
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου,
 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,
 ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460
 Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὅρκίῳν σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
νέκταρ ἐφονοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εισορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομοῖσι ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εισορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη 10
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλαμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”
ᾧ ὡς ἔφαθ', αἱ δ' ἐπέμνυζαν Ἀθηναίη τε καὶ Ἥρην 20
πλησίαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·

"Ἡρῇ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 " αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ξείπες· 25
 πῶς ἐθέλεις ἄλιον θείναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἰδρωσα μόγη, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειροῦσσι, Πριάμφ κακὰ τοιοῦτε παῖσιν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 " δαίμονι, τί νύ σε Πρίαμος Πριάμοιο τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἰλίου ἑξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ 35
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιο τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἑξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἑξαλαπάξαι 40
 τὴν ἐθέλω· ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑῶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκουτί γε θυμῷ·
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόεντι
 ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔστις,
 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ· 50
 " ἦ τοι ἐμοὶ τρεῖς μὲν πολὺν φίλτατα εἰσι πόλῃς,
 Ἄργος τε Σπάρτη τε καὶ εὐρύανυα Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

οὐκ ἄνθρω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὖνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἡ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπὶθήσε πατὴρ ἀνδρῶν τε θεῶν τε
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς εἰπὼν ὦτρυνε πάρος μεμανῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶψασα.
 οἶον δ' ἄστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἡ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἴενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῶάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς· 80
 ὦδε δέ τις εἶπεν σκευὴν ἰδὼν ἐς πλησίον ἄλλον·
 "ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότῃ μετ' ἀμφοτέροισι τίθῃσι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεν σκευὴν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὁμίλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζήμενη, εἴ που ἐφεύροι.
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ροάων·
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον ;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἴον,
 πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστά 'Αλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πᾶμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον 'Αρήϊον 'Ατρέος υἱὸν
 σῶ βέλεϊ δμηθέντα πυρὴς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' ὅστιενσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' 'Απόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.”

“ὦς φάτ' 'Αθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
 αὐτὶκ' ἐσύλα τόξον ἐϋξοον ἰζάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει· 110
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν 'Αρήϊοι υἱες 'Αχαιῶν,
 πρὶν βλήσθαι Μενέλαον 'Αρήϊον 'Ατρέος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδὼν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστόν,
 εὔχετο δ' 'Απόλλωνι Λυκηγενεῖ κλυτοτόξῳ

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
ὄξυβελῆς, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
ἣ τοι πρόσθε στᾶσα βέλος ἔχεπενκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆες
χρῦσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο
μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνῃ
Μηοῦς ἥε Κᾶειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
ἀμφοτέρων, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροὶ
εὐφυέες κυῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ῤίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἑταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἄρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.
 εἰ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὄψ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελῖω Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίστυος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδῖφιον Ἄργος ἱκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 καὶ δέ κεν εὐχῶλῃ Πριάμφῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖν· Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένον ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενέλαου κυδαλλίμοιο·
 ‘ αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινήσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν
οὐκ ἐν καιρίῳ ὅξυ πάγη βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε
ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
“αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·
ἔλκος δ’ ἰητὴρ ἐπιμάσσεται ἦδ’ ἐπιθήσει 190
φάρμαχ’, ἃ κεν παύσῃσι μelaiνῶν δδυνάων.”

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
“Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ νιόν, ἀμύμονος ἰητῆρος,
ᾧ φρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρεΐος νιόν, 195
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

ᾧ φρα ἔφατ’, οὐδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
βῆ δ’ ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
ἑσταότ’· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο.

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
ᾧ φρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

ᾧ φρα φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
βὰν δ’ ἵεναι καθ’ ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ’ ὅτε δὴ ῥ’ ἵκανον ὄθι ξανθοῖς Μενέλαος 210
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραθ’ ὄσσοι ἄριστοι
κυκλός’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε 215

ζῶμά τε καὶ μήτρην, τὴν χαλκῆς κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὃθ' ἔμπεισε πικρὸς διστός,
αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κνιδιάνειραν. 225

Ἰππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230
αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλεῖτο στίχας ἀνδρῶν·

καὶ ῥ' οὗς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
“Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·

οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἢ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,

ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νῆπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πολλίεθρον ἔλωμεν.”

Οὗς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε·
τίφθ' οὕτως ἔσθητε τεθηπότες ἥτε νεβροί,
αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδλοιο θέουσαι,

ἔστᾱσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
ὥς ὑμεῖς ἔσθητε τεθηπότες, οὐδὲ μάχεσθε.
ἢ μένετε Τρώας σχεδὸν ἐλθέμεν, ἐνθα τε νῆες

εἰρύνατ' εὖπρυμνοι, πολιῆς ἐπὶ θυνὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὕμμιν ὑπέροσχη χεῖρα Κρονίων ;”

ἌΩς δ' γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·

“Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυνπῶλων

ἡμὲν ἐνὶ πτολέμφῳ ἦδ' ἀλλοίφῃ ἐπὶ ἔργῳ

ἦδ' ἐν δαΐθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἰ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσι, σὸν δὲ πλεῖον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγει.

ἀλλ' ὅρσεν πόλεμόνδ', οἷος πάρος εὐχέαι εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠύδα· 265

“Ἀτρεΐδῃ, μάλα μέν τοι ἐγὼν ἐρίηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270

ἔσσει', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ἌΩς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἴπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥτε πίσσα

φαίνεται· ἰὼν κατὰ πόντον, ἀγεί δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζήων 280
 δῆϊον ἔς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάναει, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μέν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 χερσὶν ὕψ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.”
 *Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελέγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἰμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·
 ἱππῆας μὲν πρῶτα σὺν ἱπποισιν καὶ ὄχεσφι,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἑσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἔς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμήζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἱππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·
 “μηδὲ τις ἱπποσύνη τε καὶ ἡγορέηφι πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺν φέρτερον οὖτω.
 ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 *Ὡς ὃ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς· 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 ἀλλὰ σε γῆρας τείρει ὁμοίῳ· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 “Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμᾶσσοῦσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάασι πεποίθασίν τε βίηφιν.” 325

“ὦς ἔφατ', Ἀτρεΐδης δὲ παρψέχeto γηθόσυνος κῆρ.
 εὖρ' οὖν Πετεῶο Μενεσθῆα πλήξιππον
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένουτες
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νῆε Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους ; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἐστάμεν ἡδὲ μάχης καυστήρης ἀντιβολῆσαι·
 πρῶτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,

ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ξυθα φίλ' ὀπταλέα κρέα ἔδμεναι ἦδ' ἐκύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὁππότε Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα ;
 ὄψεται, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάσεις." 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωομένοιο· πάλιν δ' ὁ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν."

ᾧ εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὖρε δὲ Τυδέος νιόν, ὑπέρθυμον Διομήδεα, 365
 ἔσταότ' ἐν θ' ἱπποῖσι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἑστήκει Σθένης, Κapaνήϊος υἱός.
 καὶ τὸν μὲν νείκεσσαν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ὦ μοι, Τυδέος νιὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πῶσσεῖς, τί δ' ὀπιπέυεις πολέμοιο γεφύρας ;
 οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δητοῖσι μάχεσθαι,
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγωγε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἅμ' ἀντιθέψ Πολυνείκει, λαὸν ἀγείρων·
 οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσονται δόμεν κλειτοὺς ἐπικούρους·
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον 380
 ἀλλὰ Ζεὺς ἔτρεψε παραλσία σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ῥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαιτυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξεινός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦθος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίῃ οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἱππων,
 ἅψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἰσαν ἄγοντες,
 κούρους πευτήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφήκε·
 πάντας ἔπεφν', ἕνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἷδν
 γείνατο εἰς χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίσιον·
 τὸν δ' υἱὸς Καπαηῆος ἀμείψατο κυδαλίμοιο·
 “Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπείν·
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι 405
 ἡμεῖς καὶ Θήβης ἔδος εἰλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἀρείων,

πειθόμενοι τέρδεσσι θεῶν καὶ Ζηνὸς ἄρωγῃ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπέθιο μῦθω·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἑὺκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἔμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηρώσωσιν ἔλωσύν τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐδὺν κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχυν·
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430

σιγῇ δευδιότες σημάτωντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐσθήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακύναι ἀκούουσαι ὅπα ἀνῶν, 435
 ὥς Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν δρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὥρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἦδ' ἔστι Φόβος καὶ Ἔρις ἄμοτον μεμανία, 440
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
 ἥ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλδέσσαι
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θάλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινη.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφάνθη,
 οὔτησε ξυστῇ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν Σιμοέσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοέσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰῶν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν λόντα βάλε στήθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἵγειρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὅφρα ἵτον κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοέσιον ἐξενάριξεν
 Αἴας διογενῆς· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεύκον, Ὀδυσσεὺς ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθῃ,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στήθ' δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφ' ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκῶντα,
 ὃς οἱ Ἀβυδῶθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἥ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντρ δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησέ δ' Ἀπόλλων
 Περγάμου ἑκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ ὄρνυσθ', ἵπποδαμοι Τρώες, μῆδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφί λίθος χρώς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὔκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

“ὦς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.

“Εὐθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδρησε·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίδεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδὴς
 ἄχρις ἀπηλοίησεν· ὃ δ' ὕπτιος ἐν κονίῃσι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων· ὃ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὀβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περιστήσαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγανὸν
 ᾤσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 535

ὧς τὼ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ δύόσαιο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παιλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ΙΔΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ῥωσσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἥφαίστοιο· δύω δέ οἱ νιέες ἦστην, 10
Φηγεὺς Ἰδαίος τε, μάχης εὖ εἰδότε πάσης.
τῷ οἱ ἀποκριθέντε ἐναντίῳ ὠρμηθήτην·
τῷ μὲν ἄφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο περὶ δῶ.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
Τυδεΐδῃ δ' ὑπὲρ ὧμον ἀριστερόν ἦλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥστε δ' ἄφ' ἵππων.
Ἰδαίος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σώσσε δὲ νυκτὶ καλύνσας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

- Ἴππους δ' ἐξελάσας μεγαθύμον Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχσεφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
 “Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήητα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέρουσι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”
 ὣς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα·
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἐκλιαν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων· πρῶτος δὲ ἄναξ ἄνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων Ὀδίων μέγαν ἐκβαλε δῖφρον·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἴδομενεὺς δ' ἄρα Φαίστον ἐνήρατο Μήνοος υἱὸν
 Βῶρον, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 νύξ' Ἴππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον
 ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.
 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίλοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
 βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη·
 ἀλλ' οὐ οἱ τότε γε χραΐσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολαίαι, ἦσι τὸ πρὶν γ' ἐκέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ

ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν,
ἦριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκονος υἱὸν
'Αρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς 'Αθήνη·
ὃς καὶ 'Αλεξάνδρῳ τεκτήνατο νῆας εἴσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
οἱ τ' αὐτῷ, ἐπεὶ οὗ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἄκωκή·
γυνὴ δ' ἔριπ' οἰμώζας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, 'Αντήνορος υἱόν,
ὃς ῥα νόθος μὲν ξην, πύκα δ' ἔτρεφε δῖα Θεανῶ 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ φ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαιμονίδης 'Υψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὧς τίετο δῆμψ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
φασγάνῳ ἀΐζας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ᾧ Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη, 85
ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' 'Αχαιοῖς.
θῦνε γὰρ ἅμ πεδίῳ ποταμῷ πλήθονται ჯοικῶς
χειμάρρῳ, ὃς τ' ὧκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφουραι ἔεργμέναι ἰσχανώσιν,
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθιλέων 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν
 ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίου πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπατο πικρὸς δῖστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 “ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχίσσεσθαι κρατερὸν βέλος, εἰ ἐτέον με
 ὥρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

“Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθέnelον προσέφη, Καπαηΐιον υἱόν·
 “ὄρσο, πέπον Καπαηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὁμοιο ἐρύσσης πικρὸν δῖστόν.” 110

“Ὡς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶς,
 παρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον·
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἡρᾶτο βοῇν ἀγαθὸς Διομήδης·
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηΐφ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεὸς ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδὲ μέ φησιν
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120

ἄΩς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη,
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνοὸν καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύειδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,

ἄμφω τηλυγέτω· ὃ δὲ τείρετο γήραϊ λυγρῷ,
 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἐνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दातेόντο.

Ἔνθ' υἱας Πριάμοιο δύν λάβε Δαρδανίδαο
 εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη
 πόρτιος ἡὲ βοός, ξύλοχον κάτα βασκομενῶν,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στήχας ἀνδρῶν,
 βῆ δ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειδῶν
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·
 εὗρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἦῤα· 170
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες δίστολ
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὕδὲ κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστὶ κοτεσσάμενος Τρώεσσι
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε दाίφρωνι πάντα ἔισκω,
 ἀσπίδι γιγνώσκων αὐλώπιδι τε τρυφαλείῃ,
 ἵππους τ' εἰσορώων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
 εἰ δ' ὃ γ' ἀνὴρ ὄν φημι, दाίφρων Τυδέος υἱός,

οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μαινεται, ἀλλὰ τις ἄγχι 185
 ἔστιγ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὤμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γνάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην 'Αἰδωνῇ προΐαψεν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαλὴν·
 ἀλλὰ πον ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἑρεπτόμενοι καὶ δόλuras.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεῦεν Τρώεσσι κατὰ κρατερὰς ὕσμινας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευολάτο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον δνῆσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκὲς αἶμ' ἔσσενα βαλὼν, ἡγεῖρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἡματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤῥα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἱπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώιοι ἱπποὶ, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·
 τῷ καὶ νῶϊ πόλινδε σαώσεται, εἰ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἱππῶν ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἱπποὶ.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἱππῶ· 230
 μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἰ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῷ μὲν δέισαιτε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεδὼν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐζας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἱππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἱππῶ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ᾧ δ' ἄρα φωνήσαντες, ἔς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὥκεις ἱππους. 240
 τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
 “Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὔτω
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ δλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.

οὐ γάρ μοι γενναῖον ἀλυσκάζονται μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
δκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255

ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἐῖ Παλλὰς Ἀθήνη.

τούτω δ' οὐ πάλιν αὐτὶς ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τεύνας,

Αἰνείαο δ' ἐπαῖξαι μεμνημένος ἵππων,

ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύσπα Ζεὺς 265

δῶχ' υἱὸς ποινήν Γανυμήδεος, οὐνεκ' ἄριστοι

ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε,

τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσις,

λάβρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·

τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,

τῷ δὲ δὺ' Αἰνείῳ δῶκεν, μήστωρε φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθ' αἰ κλέος ἐσθλόν.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275

τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,

ἣ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·

νῦν αὖτ' ἐγχείλῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἐγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη·
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
“βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὀίω
δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
“ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὀίω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἡ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολέμιστήν.”

*Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
ρίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμῇ δ' ἐξελύθη παρὰ νεύατον ἀνθερεῶνα·
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αἰθὶ λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὧς ἄλκι πεποithώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔτισεν, 300
τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχίῳ ἐνοστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὁ γ' ἦρωσ
ἔστη γνύξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαυνὴ νύξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίση τέκε βούκολέοντι·
 ἀμφὶ δ' ἐδὼν φίλον υἷδν ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαινεοῦ πτύγμ' ἐκάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἥ μὲν ἐδὼν φίλον υἷδν ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷδς Καπαῆος ἐλήθετο συνθεσιᾶων
 τᾶων ἄς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἥνυα τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾗδῃ,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἥρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἥνυα σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμάσ· ὃ δὲ Κύπριν ἐπύχετο νηλεὲς χαλκῷ, 330
 γιγνώσκων ὅ τ' ἀναλκις ξὺν θεός, οὐδὲ θεῶων
 τᾶων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμον Τυδέος υἷδς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεῖ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, δν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπὲρ θέναρος· ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα λάρχουσα ἀπὸ ξο κάββαλεν υἷδν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέη νεφέλῃ, μή τις Δαναῶν ταχυνώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·
 “εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἣ οὐχ ἔλεις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἣ τέ σ' ὅτω 350
 ῥιγῇσιν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθηται.”
 “Ὡς ἔφαθ', ἣ δ' ἀλύνουσ' ἀπεβήσето, τείρετο δ' αἰνῶς·
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὁμίλου
 ἄχθομένην ὁδύνησι, μελαίνετο δὲ χροά καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
 ἦμενον· ἥέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
 ἣ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο.
 πολλὰ λισσομένη χρυσάμπυκας ᾗτεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἔστί. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 “Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
 ἣ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἥτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἥνία λάζετο χερσί, 365
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον·
 ἐνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 μητρὸς ἑῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραניῶνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ ;”
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375
 “οὔτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,

οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
 ἀλλ' ἥδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ' ἡμέμβετ' ἔπειτα Διώνη, δῖα θεάων·
 “ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῆ μὲν Ἄρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·

χαλκῷ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας·
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνή, περικαλλὴς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἥδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.

τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν δῖστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῆ δ' Ἀτδης ἐν τοῖσι πελώριος ὦκὺν δῖστόν, 395
 εὐτέ μιν ὦπτός ἀνὴρ, υἱὸς Διὸς αἰγίοχοιο,

ἐν Πύλῳ ἐν νεκύεσσι βαλὼν δδύνησιν ἔδωκεν·
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχέων, δδύνησι πεπαρμένος· αὐτὰρ δῖστός
 ὦμφ ἐνὶ στιβαρῷ ἡγήλατο, κῆδε δὲ θυμόν. 400

τῷ δ' ἐπὶ Παιήων δδυνήφατα φάρμακα πάσσων
 ἠέκσατ'· οὐ μὲν γάρ τι καταβνητός γ' ἐτέτυκτο.
 σχέλγιος, ὀβριμοεργός, ὃς οὐκ ὅθειτ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
 φραζέσθω μὴ τίς οἱ ἀμείνων σείῳ μάχῃται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐξ ὕπνου γοώσασα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.” 410

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν'
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιδύωντο βαρεῖαι.
 αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρῃ
 κερτομίῳις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη” 420
 “Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιῶν ἀνιείσα
 Τρωσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 τῶν τινὰ καρρέζουσα Ἀχαιῶν ἐϋπέπλων
 πρὸς χρυσήν περόνῃ καταμύζατο χεῖρα Ἀραιήν.” 425

Ὡς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσήν Ἀφροδίτην
 “οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
 ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρηϊοφ καὶ Ἀθήνη πάντα μελήσει.” 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,
 γινώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων
 ἄλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίων,
 τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἀσπίδ' Ἀπόλλων
 ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
 “φράζεο, Τυδείδη, καὶ χάζεο, μῆδὲ θεοῖσιν

ἴσ' ἔθελε φρονέειν, ἔπει οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἔρχομένων τ' ἀνθρώπων.”

ἌΩς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἄδύτῳ ἀκέοντό τε κῦδαινόν τε·

αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆνουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισηΐᾳ τε πτερόεντα.

δὴ τότε θούρου Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολογίε, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὕτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυντο δαίμονι ἴσος.”

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460

Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῶ ἡγήτορι Θρηκῶν·

υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἔς τί ἔτι κτείνεσθαι ἐάσετε λαδὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίλομεν Ἐκτορι δῖῳ,

Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

ἌΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·

“Ἐκτορ, πῇ δὴ τοι μένος οἴχεται δὴ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ διωθέντι,
 ἐνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον νιόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδενής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνη δ' ἔσθηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἄλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχὸνς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.”
 ὣς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ῥῆχτο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρήνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κοιμισάτω, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἱππων,

ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει 510
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἡ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, δν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογιγὸς Ἔρις τ' ἄμοτον μεμανῖα.
 Τοὺς δ' Αἶαντε δύο καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ζοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων 525
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιδέοντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἐμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἄνδρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας· 530
 αἰδομένων ἀνδρῶν πλέονες σοοὶ ἡὲ πέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ξταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τῶν, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοις μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,
 νειάρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε
 δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἔϋκτιμένη ἐνὶ Φηρῇ,
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμῇν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένω· τὸ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἱφία μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτὸν
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·
 τοίω τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχέλην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφῆλειε πόνοιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα δξυόευντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἄντιλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θοὸς περ ἐὼν πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575
 Ἔνθα Πυλαίμενεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἄρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἐσταότ' ἐγχεῖ νύξε κατὰ κληῖδα τυχήσας·
 Ἄντιλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λευκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἄντιλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν·
 αὐτὰρ ὁ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·
 τοὺς ἵμας Ἄντιλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐννώ,
 ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊότητος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὅπισθε.
 Τὸν δὲ ἰδὼν ῥίγησε βοῇν ἀγαθὸς Διομήδης· 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδείδης ἀνεχάζετο, εἰπέ τε λαῷ· 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει
καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἰοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ᾧς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.
τῷ δὲ πεσόντ' ἔλέησε μέγας Τελαμώνιος Αἴας· 610
στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον, Σελάγον υἱόν, ὃς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἑ μοῖρα
ἦγ' ἐπικουρήσουτα μετὰ Πριάμῳ τε καὶ νῖας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
νειάρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
ἔσπασατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ῥομοῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες, 625
οἷ ἑ μέγαν περ ἔοντα καὶ ἱφθιμον καὶ ἀγανὸν
ῥωσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.

ᾧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην
Τληπόλεμον δ' Ἡρακλείδην ἦν τε μέγαν τε,
ῥωσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτὶ ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἷόν τινά φασι βῆναι Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμένονα θυμολέοντα·
 ὅς ποτε δεῦρ’ ἔλθων ἔνεχ’ Ἰππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀίομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦ᾽δα·
 “Τληπόλεμ’, ἦ τοι κείνος ἀπώλεσεν Ἰλίον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ’ ἀπέδωχ’ Ἰππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ’ ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀΐδι κλυτοπόλῳ.”

ὧς φάτο Σαρπηδῶν, ὃ δ’ ἀνέσχετο μέλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦΐξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινὴ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχρ’ ἐμακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 δοστέφ’ ἐγχριμφθεῖσα, πατῆρ δ’ ἔτι λαιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν

ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
μηροῦ ἑξερύσαι δόρυ μέλινον, ὄφρ' ἐπιβαίη,
σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἔυκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ διὸς Ὀδυσσεὺς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἰφθιμον Διὸς υἱὸν ἀποκτάμεν δξείῃ χαλκῷ· 675

τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ· 680
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφνδυνὸν ξείπε·

“Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

ᾧ φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
ἀλλὰ παρήϊξεν, λελιθμένος ὄφρα τάχιστα 690
ῶσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὧσε θύραζε
ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἐταῖρος. 695
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς

αὐτὶς δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας
ζώγρει ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης ;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην, 705
Τρήχον τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,
ὅς ῥ' ἐν Ὑλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πλοῖνα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους δλέκοντας ἐνὶ κρατερῇ ὕσμνῃ,
αὐτὶκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιοχόμην χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
Ἥβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἄμφις.
τῶν ἧ τοι χρυσέη ἵνυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
πλημναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσι.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 καλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς. 730

Αὐτὰρ Ἀθηναίη, κόρυη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὐδαι,
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν· 735
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσιανόεσσαν
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἔστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μάλιστα θυῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755

Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα,
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,

ἄφρονα τοῦτον ἀνέντες, ὅς οὔ τινα οἶδε θέμιστα ;
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγνῖα μάχης ἐξ ἀποδίδωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγέλειν, 765
 ἥ ἔ μάλιστ' εἴωθε κακῆς δδύνῃσι πελάζειν.”

Ἦς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρῃ,
 μᾶστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἶζον ποταμῷ τε ῥέοντε,
 ἥχι ῥοὰς Σιμόεις συμβάλλετον ἥδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρῃ 775
 λύσας· ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βήτην τρήρωσι πελειάσιν ἰθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι·
 ἀλλ' ὅτε δὴ ῥ' ἱκανον ὄθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βῆν Διομήδεος ἱπποδάμοιο
 εἰλόμενοι, λείουσιν ἑοικότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἐνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρῃ,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὅς τόσον αὐδῆσαςχ' ὅσον ἄλλοι πευτήκοντα·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῃτοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλᾶων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κόλῃς ἐπὶ νηυσὶ μάχονται.”

Ἦς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστου.

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινέφες αἶμ' ἀπομόργνυ.
 ἱππέου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·
 “ἦ δλίγον οἱ παῖδα ζοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴσκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἦλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σεν ἦ κάματος πολυᾷξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἐπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

Τὴν δ' ἀπαμβιβόμενος προσέφη κρατερὸς Διομήδης·
 “γιγνώσκω σε, θεά, θύγατερ Διδὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένω, ὃς ἐπέτειλας.
 οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διδὸς θυγάτηρ Ἀφροδίτῃ 820
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 "Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἀρηά τό γε δειδίθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὴν μηδ' ἄζωο θοῦρον Ἀρηά, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 δς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται."

ᾧς φαμένη Σθένελον μὲν ἀφ' ἵππων ὧσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσας, ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
 ἣ δ' ἐς δίφρον ἐβαινε παραὶ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἐβραχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μάστιγα καὶ ἥνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἣ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῦν' Αἴδως κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

ᾧς δὲ ἴδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,
 ἣ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξάλυντο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέεαθ' ὑπὲρ ζυγὸν ἥνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲκ δίφροιο ἐτώσιον ἀΐχθῆναι.
 δεῦτερος αὖθ' ὤρματο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ξιρίδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένιοι, 865
 τοῖος Τυδεΐδῃ Διομήδῃ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλύμπον,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίῃζι ὄρων τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέρουτες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κόρην, 875
 οὐλομένην, ἣ τ' αἶν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλαι οὔτε τι ἔργω,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἣ νῦν Τυδεὸς υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
 ἦ κε ζῶς ἀμνηνὸς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλύμπου ἔχουσιν” 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀσχετοῦ, οὐκ ἐπιεικτόν,
 Ἕρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι·
 τῷ σ’ οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γέλαιο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ’ αἰδηλός,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

“Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων 900
 ἠκέσατ’· οὐ μὲν γάρ τι καταβητός γ’ ἐτέτυκτο.
 ὥς δ’ ὄτ’ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ’ ὤκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρηα.
 τὸν δ’ Ἕβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίων.

Αἱ δ’ αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἕρη τ’ Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάν.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἴωθι καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν δς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Ἑϋσσώρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῶν ἀγαθὸς Διομήδης
Τευθρανίδην, δς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
ἄφνειος βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, δς ῥα τότε ἵππων
ἔσκεν ὑφηνόχοσ· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξε· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.
Βουκολίῳν δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γέλνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἢ δ' ὑποκυσαμένη διδυμάονε γέλνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἐπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχει χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δίου.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιέντος ἔρρειταιο παρ' ὄχθας
 Πήδασον αἰπεινὴν. Φύλακον δ' ἔλε Λήϊτος ἦρωσ 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. Ἰππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 ὄζῳ ἐνὶ βλαφθέντῃ μυρικίνῳ, ἀγκύλον ἄρμα 40
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κούρῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔσθη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων 45
 “ζῶγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ἌΩς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἐπειθε·
 καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤδδα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν· ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλιου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ἌΩς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρως,
 αἷσιμα παρειπῶν· ὃ δ' ἀπὸ ἔθου ὤσατο χειρὶ
 ἥρῳ Ἀδρηστον· τὸν δὲ κρέων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μελίλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρῃος,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδλίον συλήσετε τεθυῶτας.”

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλένος, οἴωνοπόλων ὄχ' ἄριστος·

“Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυνάκετε πρὸ πυλάων 80
 πάντα ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δητοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραῖδας

νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληίδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέετατος ἢ δὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερουσέμεν, αἶ κ' ἐλεήσῃ
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρήσ,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδελιδίμεν, ὄρχαμον ἀνδρῶν,
 ὃν περ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λήην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

*Ὡς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 οἱ δ' ἐλέλιχθησάν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουτα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἦ δὲ γέρουσιν
 εἶπω βουλευτήσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

*Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο παῖς καὶ Τυδέος υἱὸς

ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “ τίς δὲ σύ ἐσσι, φέριστε, καταθηγῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδianeίρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σφ' θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεύε κατ' ἡγάθειον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλδος κατὰ κύμα, ὅστις δ' ὑπεδέξατο κόλπῳ
 δευδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι.”
 Τὸν δ' αὖθ' Ἴππολόχοιο προσήνδα φαίδιμος υἱός·
 “ Τυδείδῃ μεγάρθυμε, τίη γενεὴν ἐρεεῖνεις ; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεή ἥ μὲν φύει ἥ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἱπποβότοιο,
 ἐνθα δὲ Σίσυφος ἔσκεν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἷόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡυρόρεην ἑρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
 ὅς ρ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺν φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἡ δὲ ψευσαμένη Προΐτου βασιλῆα προσήυδα·
 'τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἷον ἄκουσε·
 κτείναι μὲν ρ' ἄλείεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρὰ,
 γράψας ἐν πύνακι πτυκτῷ θυμοφθόρα πολλὰ,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείλισσε καὶ ἐννέα βοῦς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ἰδέσθαι,
 ὅττι ρά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν· ἡ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθῆσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὣτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,
 Ἵσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ καὶ πεδίον τὸ Ἀλφειῶν οἶος ἀλᾶτο,
 δν θυμὸν κατέδωκ, πάτον ἀνθρώπων ἀλεείνων,
 Ἵσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.”
 Ὡς φάτο, γήθησεν δὲ βοῇν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 “ἦ ῥά νύ μοι ξείνος πατρῴός ἐσσι παλαιός·

Οινεύς γάρ ποτε διός ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οινεύς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὅφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀτέξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες
 εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνάγει 240
 πάσας ἐξέλης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,
 πλησίον ἀλλήλων δεδμημένοι· ἐνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρναμένοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μέν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 ὥς σπέισης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῆσῃαι. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἁλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθωπα οἶνον
 ἄζομαι· οὐδέ πη· ἔστι κελαινεφέϊ Κρονίῳ
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραίᾶς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρήσῃ,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἐρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμφ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 φαῖνεν κε φρέν' ἀτέρπον διζύος ἐκλελαθέσθαι.” 285

ᾧ ὥς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραίας.
 αὐτὴ δ' ἐς θάλαμον κατεβήσεται κηεύετα,
 ξυθ' ἔσαν οἱ πέπλοι παμπόκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίην, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
 τῶν ξν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ξην ποικίλμασιν ἡδὲ μέγιστος,
 ἄσπτηρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν Ἰκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊζε Θεανῶ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρώες ἔθθησαν Ἀθηναίης ἱέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 “πότνι' Ἀθηναίη, ῥυσίπτολι, δία θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηφί
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ᾧ ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὧς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,
 "Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρη.
 ἐνθ' Ἑκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἑκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσι· 325
 "δαίμονι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρναμένοι· σέο δ' εἶνεκ' αὕτη τε πτόλεμός τε
 ἄστνυ τόδ' ἀμφιδέδη· σὺ δ' ἄν μαχέσαιο καὶ ἄλλῳ,
 ὅν τινα που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστνυ πυρὸς δηΐοιο θέρηται."
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἑκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον· 335
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμβιβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἴω."
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ·
 τὸν δ' Ἑλένη μῦθοισι προσηύδα μελιχλοῖσι·

“δᾶερ ἐμείο κυνὸς κακομηχάνου ὀκρυοέσσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἴχεσθαι προφέρονσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὥφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἵσχεα πόλλ’ ἀνθρώπων.
 τοῦτ’ οὐτ’ ἄρ νῦν φρένες ἐμπεδοὶ οὐτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀτῶ.
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ’ ἐπὶ δῖφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ’ ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
 οἷσιν ἐπὶ Ζεὺς θήκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἐσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ
 “μή με κάθις”, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἥδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὀρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 ἢ ἥδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”
 ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 αἰψά δ’ ἔπειθ’ ἵκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἔκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέμεν ἄκοιτιν,
 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

“εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρῳ ;
 ἥέ πῃ ἐς γαλῶν ἢ εἰνατέρων ἐϋπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ’ αὖτ’ ὀτρηνρὴ ταμὴν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῃ ἐς γαλῶν οὔτ’ εἰνατέρων ἐϋπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ’ ἐπὶ πύργῳ ἔβη μέγαν Ἴλιον, οὔνεκ’ ἄκουσε
 τεῖρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυία· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἦ ῥα γυνὴ ταμὴν, ὃ δ’ ἀπέσσυτο δώματος Ἔκτωρ 390
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐϋκτιμέναις κατ’ ἀγυιάς.

εὔτε πύλας ἔκανε διερχόμενος μέγα ἄστυ
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξιμέναι πεδίονδε,
 ἐνθ’ ἄλοχος πολὺδωρος ἐναντὶ ἦλθε θέουσα
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὕληέσση,

Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἔκτορι χαλκοκορυστῇ.
 ἦ οἱ ἔπειτ’ ἦντῃς, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἐκτορίδην ἀγαπητόν, ἀλγικιον ἀστέρι καλῶ,
 τὸν ῥ’ Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.

ἦ τοι ὃ μὲν μεῖδισεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δὲ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἐν τ’ ἄρα οἱ φῶ χειρὶ ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπιάχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφάμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχρ'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμδν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κούραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἔπτα κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἥματι Ἀῖδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς δῖεσσι.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑληέσση, 425
 τὴν ἐπεὶ ἄρ δειρ' ἤγαγ' ἕμ' ἄλλοισι κτεάτεσσιν,
 ἂψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στήσων παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβρατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῶο καὶ ἀγακλυτὸν Ἰδομενῆα
 ἦδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὐ εἰδώς,
 ᾗ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ· 440
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμῶν ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμῶν ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνουσι,
 καὶ κεν ὕδωρ φορέουσι Μεσσηϊδὸς ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσάν, 460
 “Ἑκτορος ἦδε γυνή, ὅς ἄριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.”
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμῶν.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.” 465
 ὣς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ·
 ἀψ δ' ὁ πᾶσι πρὸς κόλπον ἐϋζώνιοιο τιθήνης
 ἐκλίνθη λάχων, πατρός φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν·
αὐτὰρ ὃ γ' ὃν φίλον υἷδν ἐπεὶ κύσε πῆλὲ τε χερσίν,
εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι· 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ᾧδε βίην τ' ἀγαθόν, καὶ Ἴλιου ἱφί ἀνάσσειν·
καὶ ποτέ τις εἴποι ‘πατρός γ' ᾧδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

ᾧς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἣ δ' ἄρα μιν κηώδεϊ δέξατο κόλπω
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξευ ἐπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 485

“δαιμονίη, μή μοι τι λήην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀῖδι προιάψει·
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γέννηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ιστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πύλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλίῳ ἐγγεγάασιν.”

ᾧς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ
ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέονσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας
Ἑκτορος ἀνδροφόνουιο, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόνυ πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζῶδν γόνον Ἑκτορα ᾧ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σέυατ' ἐπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀτσοσονται· ὃ δ' ἀγλατῆφι πεποιθώς, 510
 ῥίμφᾳ ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον· αἶψα δ' ἐπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἐμέλλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;"
 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 "δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμῆσαιε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶν ἐπουρανίοισι θεοῖς αἰεγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοὺς."

ΙΛΙΑΔΟΣ Η.

Ἑκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

ὣς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς νύησιν ἐελδομένοισιν ἔδωκεν
οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάττησι 5
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὧς ἄρα τὼ Τρῶεσσιν ἐελδομένοισι φανήτην.
Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,
Ἄρην ναιετάοντα Μενέσθιον, δν κορυνήτης
γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις· 10
Ἑκτωρ δ' Ἡϊονῆα βάλ' ἐγχεῖ δξυόεντι
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην
Δεξιάδην, Ἴππων ἐπιάλμενον ὤκειάων, 15
ῶμων· ὁ δ' ἐξ Ἴππων χαμάδις πέσε, λύντο δὲ γυῖα.
Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶψα
Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων 20
Περγάμου ἐκκατιδών, Τρῶεσσι δὲ βούλετο νίκην·
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.
τὴν πρότερος προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·

“τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μεγάλιοι,
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπανσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἐκτορος ὄρωμεν κρατερὸν μένος ἱπποδάμοιο,
 ἦν τινα πού Δαναῶν προκαλέσsetαι οἰόθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δίφ.”

Ἦς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιώσι· 45
 στή δὲ παρ’ Ἐκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοι εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
 ὧς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰγιγενετάων.”

Ἦς ἔφαθ’, Ἐκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἰσεν ἔυκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην βρυσιν ἑοικότες αἰγυπιοῖσι
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἔυκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἡ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἅμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμῶω προτὶ νηδὺν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 καὶ ποτὲ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηϊ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 ‘ἄνδρὸς μὲν τὸδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἑκτωρ.’ 90
 ὥς ποτὲ τις ἑρέει· τὸ δ’ ἐμὸν κλέος οὔ ποτ’ ὀλείται.”

ᾧ Ως ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἶδεσθην μὲν ἀνήρασθαι, δεῖσαν δ’ ὑποδέχθαι·
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε 95
 νείκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·
 ἢ μὲν δὴ λῶβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μὴ τις Δαναῶν νῦν Ἑκτορος ἀντίος εἴσιν.
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἡμενοὶ αἰθι, ἕκαστοι ἀκῆριοι, ἀκλεῆς αὐτῶς· 100
 τῶδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ᾧ Ως ἄρα φωνήσας κατεδύσετο τεύχεα καλὰ.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἑκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτὸς τ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 δεξιτερῆς ἔλε χειρὸς ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·
 “ἀφραίνεις, Μενέλαε διωτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σῆχο κηδόμενός περ, 110
 μηδ’ ἔθειλ’ ἐξ ἔριδος σεῦ ἀμείνουσι φωτὶ μάχεσθαι,
 Ἑκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ’ Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανέρῃ
 ἔρριγ’ ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἵζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἰ περ ἀδειῆς τ’ ἐστὶ καὶ εἰ μόθου ἔστ’ ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἱ κε φύγησι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἴσιμα παρειπών, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλουντο·
 Νέστορ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμῳΐξει γέρων ἱππηλάτα Πηλεΐς, 125
 ἔσθλός Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὕψ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀῖδος εἴσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἡβῶμ' ὥς ὄτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγγεσήμεροι,
 Φειῆς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευνθαλίων πρόμος ἴστατο, ἰσόθεος φώς,
 τεύχε' ἔχων ὥμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτεϊ γε,
 στενωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευνθαλίωνι φίλῳ θεράποντι φορῆναι·
 τοῦ δ' γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ῥ'. γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσσει μάχης κορυθαίολος Ἔκτωρ.
 ὕμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἔλθεῖν." 160
 ὦς νεέκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐυκλῆς ἀνδρεϊφόντης,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἄν δὲ Θόας Ἀνδραϊμονίδης καὶ διὸς Ὀδυσσεύς·
 πάντες ἄρ' οἱ γ' ἔθελον πολεμίζειν Ἔκτορι δίφ.
 τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότης Νέστωρ· 170
 "κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."
 ὦς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης." 180
 ὦς ἄρ' ἔφαν, πάλιν δὲ Γερῆνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη

δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν Ἰκανε φέρων ἄν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἐμβαλεν ἄγχι παραστάς,
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἐδὼν χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίωνι ἄνακτι,
 σιγῇ ἐφ' ὑμέων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195
 ἥ δὲ καὶ ἀμφοτέρην, ἐπεὶ οὐ τίνα δειδόμεν ἔμψης·
 οὐ γάρ τίς με βλήν γε ἐκὼν ἀέκοντα δῖηται,
 οὐδέ τι ἰδρὲϊ, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ἌΩς ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίωνι ἄνακτι· 200
 ὧδε δὲ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὴν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσην ἀμφοτέροισι βλήν καὶ κῶδος ὅπασσον.” 205
 ἌΩς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσωτο τεύχεα,
 σέυατ' ἐπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ζυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
 Τρῳῆας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον. 215

Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχλὸς κάμε τεύχων, 220
 σκυτοτόμων ὄχ' ἄριστος, ὣτ' ἔνι οἰκία ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῆ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεται οἴοθεν οἴος
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσσι ποντοπόροισι
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι, ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοιοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἥντε παιδὸς ἀφαιροῦ πειρήτιζε, 235
 ἢ γυναικός, ἢ οὐκ οἶδεν πολεμήϊα ἔργα.
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερᾷ νωμῆσαι βῶν
 ἀσαλέην, τό μοι ἔστι ταλαύρινον πολέμειζεν·
 οἶδα δ' ἐπαῖξαι μόθον ἱππῶν ὠκείων· 240
 οἶδα δ' ἐνὶ σταδίῃ δηῖψ μέλπεσθαι Ἀρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι.”
 Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,

ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο· δεύτερος αὐτῇ
 Αἴας διογενῆς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτισεν. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπесον λείουσιν ἑοικότες ὠμοφάγοισιν,
 ἣ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὐτάσε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἥ δὲ διαπρὸ 260
 ἦλυθεν ἐγχεῖν, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπήλθε, μέλαν δ' ἀνεκῆκιεν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχεῖν
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺν μείζονα λᾶαν ἀείρας
 ἦκ' ἐπιδυνήσας, ἐπέρισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἔξετανύσθη
 ἀσπίδι ἐγχριμφθείς· τῶν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νῦ κε δὴ ξιφῆεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτῶνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 "μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον"

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητὰ· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαί’, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσοτο πάντας ἄριστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πωυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῖς,
 σοὺς τε μάλιστα ἔτας καὶ ἑταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θείον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 ‘ἡμὲν ἐμαρνάσθην ξριδος πέρι θυμοβόροιο,
 ἡδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρβμήσαντε.’”

*Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῃ τελαμῶνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι', ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι.
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοῖσι δὲ βόυν ἱέρυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενεί Κρουῖωνι. 315

τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελόισιν,
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἔϊσης· 320
νῶτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς δ' γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

“Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πολλοὶ γὰρ τεθνῶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὄξυς Ἄρης, ψυχὰς δ' Ἀϊδόσδε κατήλθον· 330

τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακόμεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὁστέα παισὶν ἕκαστος
οἰκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἔνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δειμόμεν ὦκα
πύργους ὑψηλοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ὄφρα δι' αὐτῶν ἱππηλασίῃ δόδος εἴη· 340

ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
ἣ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐούσα,

μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.”

ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένετ' Ἴλιου ἐν πόλει ἄκρη, 345
 δευνὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύει·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντήνωρ, σὺ μὲν οὐκέτ' ἔμοι φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 ἀντικρὺ δ' ἀπόφῃμι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος Ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάω,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἱ κ' ἐθέλωσι

παύσασθαι πολέμοιο δυσηχέος, εἰς δ' κε νεκροὺς
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

Ἄς ἐφασθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
[δόρπον ἐπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν] 380
ἡῶθεν δ' Ἰδαίος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εἶρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρης
νῆτ' πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

“Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαίων, 385

ἡνώγει Πριάμους τε καὶ ἄλλοι Τρῶες ἀγανοὶ
εἰπεῖν, αἱ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτῆματα μὲν ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὧφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὐ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἡνώγεον εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε 395

παύσασθαι πολέμοιο δυσηχέος, εἰς δ' κε νεκροὺς
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

Ἄς ἐφασθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὄψε δὲ δὴ μετέειπε βοῶν ἀγαθὸς Διομήδης·

“μήτ' ἄρ' τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἑλένην· γνωτὸν δὲ καὶ δὲ μάλα νήπιός ἐστιν,
ὥς ἦδ' Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

Ἄς ἐφασθ', οἱ δ' ἄρα πάντες ἐπὶ λαχόν υἱες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο·

καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

“Ἰδαί', ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,

ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδᾷει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάλῳ
 οὐ γάρ τις φειδῶ νεκῶν κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μείλισσόμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἑρῆς.”

Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄσπορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανῶνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
 στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
 Ἀργεῖοι δ' ἐτέρωθεν ἐϋστέλμων ἀπὸ νηῶν
 ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρεῖταιο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἔκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαλεῖν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποιεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποῖεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

“Ὡς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων” 445
“Ζεῦ πάτερ, ἡ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὀράς ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
τοῦ δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἦρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ξειπες. 455
ἄλλος κέν τις τοῦτο θεῶν δέισειε νόημα,
ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῖναι,
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἡἷλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόμενον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνιοι παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἴησονίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ἰψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἴησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ξυθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπίκουροι·
 παννύχιος δέ σφιν κακὰ μήδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
 οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιεῖν, πρὶν λείψαι ὑπερμενέϊ Κρονίῳνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἦως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο·
αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἀκουον·
“κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
5 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
10 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἧ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
τῇλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,
15 τόσσον ἐνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρήν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες
20 πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι·
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίουδε
Ζῆν' ὑπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
σειρῇν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμὶ ἀνθρώπων.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένιοι τεοῖο.”

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

“Ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσείην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἀέκουτε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ἴδην δ' ἱκανεν πολυπῖδακα, μητέρα θηρῶν,
Γάργαραν· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδעי γαίῶν,
εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὧς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρό γυναικῶν.
 πᾶσαι δ' ὠτύνντο πύλαι, ἔκ δ' ἔσσυτο λαός,
 περὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἔνα ξυνιόντες ἴκοντο, 60
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ὀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡἷλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβών· ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέστην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἐνθ' οὗτ' Ἰδομενεὺς τλῇ μέμνειν οὗτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὔ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφ
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠὔκόμοιο,
 ἄκρην καὶ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σύν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὅφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ ἀΐσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90
 εἰ μὴ ἄρ' ὄξυν νόσησε βοῇν ἀγαθὸς Διομήδης·
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὧς ἐν ὁμίλῳ ;
 μή τις τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

“Ὡς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ' αὐτὸς περ ἔων προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,
 ἡπιδανὸς δέ νῦ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι 105
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρε φόβοιο.
 τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

“Ὡς ἔφατ', οὐδ' ἀπίθῃσε Γερῆνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 ἰφθιμοί, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην 115
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

νίδν ὑπερθύμου Θηβαίου Ἴηιοπῆα, 120
 ἵππων ἦνι' ἔχοντα βάλε στήθος παρὰ μαζόν.
 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἴφιτιδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130
 καὶ νῦ κε σήκασθην κατὰ Ἴλιον ἥντε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλῆξ ὥρτο θεείλου καιομένοιο, 135
 τῷ δ' ἵππῳ δαίσαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,
 δαίσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδεΐδη, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γινώσκεις ὃ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἳ κ' ἐθέλησι,
 δώσει· ἀνὴρ δέ κεν οὗ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἱφθιμος, ἐπεὶ ἦ πολλὸν φέρτερός ἐστι.”
 Τὸν δ' ἡμέιβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταυτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδεΐδης ὑπ' ἐμείῳ φοβέμενος ἵκετο νῆας.’
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεία χθών.” 150
 Τὸν δ' ἡμέιβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·

“ὦμοι, Τυδέος νιὲ δαΐφρονος, οἷον ξείπες.
εἴ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστῶν,
τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας.” 155

Ἄρ’ αὖ φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους
αὐτὶς ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονούοντα χέοντο.
τῷ δ’ ἐπὶ μακρὸν ἄυσσε μέγας κορυθαίολος Ἔκτωρ 160
“Τυδεΐδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν·
νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.
ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμείο
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς 165
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

Ἄρ’ οὖν φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριζεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρεῖς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρεῖς δ’ ἄρ’ ἀπ’ Ἰδαίων ὄρέων κτύπε μητίετα Ζεὺς 170
σῆμα τιθεὶς Τρῶεσσι, μάχης ἑτεραλκέα νίκην.
Ἔκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν ἄυσας·
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
γινώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων 175
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανώοντο
ἀβλήχρ’ οὐδενόσσωρα· τὰ δ’ οὐ μένος ἄμὸν ἐρύξει·
ἵπποι δὲ ῥέα τάφρον ὑπερβορέονται ὀρυκτῆν.
ἀλλ’ ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρῇσι γένωμαι, 180
μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
[Ἀργείους παρὰ νηυσὶν ἀνυζομένους ὑπὸ καπνοῦ].”

ἄΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὰν 186
 Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίσφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖνν ξμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτω κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς
 αὐτοῦνχ’ ἡνῶν ἐπιβησέμεν ὠκείων.”

ἄΩς ἔφατ’ εὐχόμενος, νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἡῦδα· 200
 “ὦ πόποι, ἔννοσγαι’ εὐρυσθενές, οὐδὲ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύσπα Ζῆν,
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 “Ἥρῃ ἀπτοεπές, ποῖον τὸν μῦθον ξειπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτερός ἐστιν.”

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’ ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πλῆθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
 ἐλλομένων· εἴλει δὲ θεῶ ἁτάλαντος Ἀρηΐ 215.

"Εκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καί νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας ἔϊσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς δῖρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακίττει νηὶ μελαίνῃ,
 ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσθε,
 [ἦ μὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦ δ' ἐπ' Ἀχιλλῆος, τοῖ ῥ' ἔσχατα νῆας ἔϊσας 225
 εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν]
 ἦ ὕσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνδὸς ἄξιόι εἵμεν
 "Εκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ. 235
 Ζεῦ πάτερ, ἦ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτη ἄσας καὶ μιν μέγα κῦδος ἀπηύρας;
 οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμῶν
 νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς."
 Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σὼν ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρον τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμουίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν·
 ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοοῖριν ἐπιειμένοι ἀλκῇν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ' τιν' δίστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκεν, 270
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαιεῶ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἦδ' Ὁφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυναιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τόξον ἄπο κρατεροῦ Τρώων δλέκοντα φάλαγγας·

στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ξείπε· 280
 “Τεύκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
 πατρὶ τε σφ' Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα,
 καὶ σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπὶ βησον. 285
 σοὶ δ' ἐγὼ ἐξερῶ ὥς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δῶή Ζεὺς τ' αἰγλόχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι ἐκτίμενον πτολίεθρον,
 πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
 ἢ τρίποδ' ἢ ἐξ ὧν ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἢ ἐ γυναιχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεύκρος ἀμύμων·
 “Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μέν τοι ὅση δύναμις γε πάρεστι
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλίον ὥσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 ὀκτὼ δὴ προέηκα τανυγλῶχιναις δῖστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθόων αἰζηῶν·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.”

Ἦ ῥα, καὶ ἄλλον δῖστον ἀπὸ νευρήφιν ἱάλλεν 300
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐ ἱετο θυμός·
 καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα
 υἷδον ἐὼν Πριάμοιο κατὰ στήθος βάλεν ἰφῶ,
 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα δέμας ἐῖκυια θεῆσι. 305
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτρήσιν τε εἰαρινῆσιν,
 ὥς ἐτέρωσ' ἤμυσσε κάρη πῆληκι βαρυθύν.

Τεύκρος δ' ἄλλον δῖστον ἀπὸ νευρήφιν ἱάλλεν
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐ ἱετο θυμός. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταῖρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγυὺς ἔοντα
 ἵππων ἥνι' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν δῖστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερόντα παρ' ὤμων, ὄθι κληῖς ἀποέργει 325
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῇ ρ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκριόεντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,
 στῆθ' δὲ γυνὴ ξριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύο ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἐχίοιο παῖς καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρῶτοισι κτε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων σὺνδς ἀγρίου ἢ δὲ λέοντος
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτοὺς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἑκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ ἡνυσὶν ἐρητύοντο μένουτες, 345
ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χεῖρας ἀνίσχουτες μεγάλ' εὐχετόωντο ἕκαστος·
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἥε βροτολογιοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
δλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ·
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἀνδρὸς ἐνὸς ῥίπῃ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμός φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νῖδον
τειρόμενον σώεσκον ὑπ' Εὐρυσθήος ἀέθλων.
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλει. 365
εἰ γὰρ ἐγὼ τάδε ἦδε ἐνὶ φρεσὶ πευκαλίμῃσιν,
εὐτέ μιν εἰς Αἶδαο πυλάρταο προῦπεμψεν
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενέλου,
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἵπῃ.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῶσα Διὸς δόμον αἰγίοχοιο

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πᾶϊς κορυθαίολος Ἑκτωρ
 γηθήσει προφάνεντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ἄΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὐδαι 385
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσseto δακρυόεντα.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήseto, λάseto δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέsetεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πικινὸν νέφος ἡδ' ἐπιθίειναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε χώσατ' ἄρ' αἰνῶς,
 Ἴριον δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·
 "βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἑξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γνιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὥκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήsetοι, ἃ κεν μάρπτησι κεραυνός· 405
 ὄφρ' εἰδῇ γλαυκῶπις ὄτ' ἂν ᾗ πατρὶ μάχηται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ἔωθεν ἐνικλῶν ὅττι κεν εἴπω.”

ᾧς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
βῆ δ' ἐξ Ἰδαίων ὁρέων ἐς μακρὸν Ὀλυμπον. 410
πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμιοιο
ἀντομένη κατέρυκε, Διὸς δὲ σφ' ἐννεπε μῦθον·
“πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;
οὐκ ἔαα Κρονίδης ἐπαμυνόμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπειλήσε Κρόνου παῖς, ἣ τελέει περ, 415
γνώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὥκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπητῃσι κεραυνός·
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σφ' πατρὶ μάχῃαι. 420

Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλῶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἐτέόν γε
τολήσεις Διὸς ἅντα πελώριον ἔγχος αἰίραι.”

Ἥ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὥκέα Ἴρις, 425
αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ξείπεν·
“ὦ πόποι, αἰγινόχοιο Διὸς τέκος, οὐκέτ' ἐγωγε
νῶϊ ἔω Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,
ὅς κε τύχῃ· κείνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ 430
Τρῳσὶ τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές.”

ᾧς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κᾶπησιν,
ἄρματα δ' ἔκλυαν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιμῆναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη ;
 οὐ μὲν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἅπτοι, 450
 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455
 ἀψ ἔς Ὀλυμπον ἴκεσθον, ἢν' ἀθανάτων ἔδος ἐστίν.”
 “ὦς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπες.
 εὖ νῦν καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπηξ Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἴτον ἀναπλήσαντες ὀλῶνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺν κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
 ὥς μὴ πάντες ὀλῶνται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, αἶ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475
 στεῖναι ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
 ὧς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νεῖατα πείραθ' Ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε
 ἦμενοι οὔτ' αὐγῆς Ἑπερίονος Ἥελίοιο 480
 τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἐνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ᾧ φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρῃ.
 ἐν δ' ἔπεισ' Ὠκεανῷ λαμπρὸν φάος ἡελίοιο, 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοὶς
 ἀσπαστή τρώλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμενι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἐξ ἱππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τὸν ῥ' Ἔκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495
 τῷ δ' γ' ἐρεισάμενος ἔπεα Τρώεσσι μετνήδα·
 "κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἧδ' ἐπίκουροι·
 νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἱππούς

λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠριγενείης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,
 μὴ πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίεν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσει,
 βλήμενος ἢ ἰῶ ἢ ἔγχεϊ ὀξυόεντι
 νηὶς ἐπιθρόσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
 θηλύτєραι δὲ γυναικες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Διί τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶτ' ὃ ὑπῆοιο σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπὶ γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τείχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείνη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶω,
 κείσεται οὔτηθείς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 ἡελίου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἱφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τελεέσσας ἐκατόμβας.]
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἶσω
 [ἦδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο, 550
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ ποσὶ μοιο γεφύρας
 ἦτο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαιενὴν ἀμφὶ σελήνῃν 555
 φαίνετ' ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
 ἕκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 ναὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἀσπετος αἰθήρ,
 πάντα δέ τ' εἶδεται ἄστρα, γέγηθε δὲ τε φρένα ποιμήν·
 τόσσα μεσηγνὺ νεῶν ἦδὲ Ξάνθοιο ῥοάων 560
 Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστω
 ἦτο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ δόλuras
 ἐσταότες παρ' ὄχεσφιν ἐϋθρονον Ἡῶ μένον. 565

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλεΐα. Λιταί.

ἌΩς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῃ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλλα φύκος ἔχευεν·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἄτρεΐδης δ' ἄχρ' ἐμὴν μέγαλ' ἄβροχον ἤτορ
φοῖτα κηρύκεσσι λιγυφθόγοις κελεύων 10
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.
ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω πον Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,

ὅς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐνάγνιαν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεφ ἦσαν τετιηότες υἱες Ἀχαιῶν 30
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἀναξ, ἀγορῇ· σὺ δὲ μὴ τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας· Ἀργείων ἡμὲν νέοι ἦδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω πον μάλα ἔλπεαι νῖας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλὰ.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθέnelός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδεΐδῃ, πέρι μὲν πολέμφ' ἐνὶ καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὀνόσσειται, ὅσσοι Ἀχαιοί,

οὐδὲ πάλιν ἔρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἔμδος δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάξεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ξείπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος
 ὃς πολέμου ἔραται ἐπιδημίον ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρουσιν· ξοικέ τοι, οὗ τοι ἀεικές. 70
 πλείαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πέισσαι ὃς κεν ἀρίστην
 βουλήν βουλευέσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκνῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νῦξ δ' ἦδ' ἡὲ διαρραῖσει στρατὸν ἡὲ σαώσει."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστόριδην Θρασυμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἀρηος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,
 ἦδ' ἀμφὶ Κρείοντος νῖδον Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
 κούροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρον καὶ τείχεος ἴζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἑκαστοῖς.

Ἄτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δὲ σφί τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν 95

“ Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.

τῷ σε χρὴ περί μὲν φάσθαι ἔπος ἡδ' ἐπακοῦσαι, 100
κρηγῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἑρέω ὥς μοι δοκεῖ εἶναι ἄριστα.

οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην

χωομένου Ἀχιλῆος ἔβης κλισίῃθην ἀπούρας
οὗ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἄλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσιν ἐπεσσί τε μειλιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ ὦ γέρον, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέῃσι πιθήσας,

ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὕμιν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπι τ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπὶ τὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἢ δὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνι πολλῇ.
 τρεῖς δέ μοι εἰσι θυγατρὲς ἐνὶ μεγάρῳ εὐπῆκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα, 145
 τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖη ἐπέδωκε θυγατρὶ·
 ἐπὶ τὰ δέ οἱ δώσω εὐ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἑνόπην τε καὶ Ἴρην ποιήεσαν, 150
 Φηράς τε Ζαθέας ἦδ' Ἀνθειαν βαθύλειμον,

καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσας.
 πᾶσαι δ' ἐγγὺς ἄλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτίνῃσι θεὸν ὥς τιμήσουσι 155
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλάξαντι χόλοιο.
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἦδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοσθ' αἰδοῖς Ἀχιλῆϊ ἀνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἱ δὲ πίθεσθων.
 Φοῖνιξ μὲν πρῶτιστα δίφφιλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημήσαι τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ.”

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νώμῃσαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 δεινῶν ὥς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα, 180
 πειρᾶν ὥς πεπιθόιεν ἀμύμονα Πηλεΐωνα.

Τὼ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὖχομένω γαιήχῳ ἐννοσιγαίῃ

ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθη, 185
 τὸν δ' εὖρον· φρένα τερπόμενον φόρμιγγι λιγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας·
 τῇ δ' γε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδαην, ὅπότε λήξειεν αἰέδων.
 τῷ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνδρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ξδος ἐνθα θάασσεν.
 ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἡ φίλοι ἄνδρες ἰκάνετον· ἡ τι μάλα χρεώ,
 οἳ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐσσι.”
 ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·
 οἳ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”
 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπεῖθεθ' ἐταίρῳ. 205
 αὐτὰρ ὃ γε κρείον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίνος αἰγός,
 ἐν δὲ σὺς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἔπειρε, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, Ἰσόθεος φώς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακιῇ στορέσας ὀβελοὺς ἐφύπερθε τάνυσσε,
 πάσσε δ' ἄλως θείοιο κρατευτάων ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὥπησε καὶ εἰν ἑλεοῖσιν ἔχευε, 215

Πάτροκλος μὲν σίτον ἑλών ἐπένειμε τραπέζῃ
 καλοῖς ἐπ' κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θέλοιο
 τοῖχου τοῦ ἐτέρουιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοίνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δειδεκτ' Ἀχιλλῆα·
 “χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαιο
 ἦδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσσθ’· ἄλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμληεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σωσόμεν ἢ ἀπολέσθαι 230
 νῆας ἑυσσέλμους, εἰ μὴ σύ γε δύσσαι ἀλκὴν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ’ ἔτι φασὶ
 σχήσεσθ’, ἄλλ’ ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τῖει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι Ἥῳ δῖαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτὰς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ’ αἰνῶς δείδοικα κατὰ φρένα, μὴ οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἵπποβότοιο.
 ἄλλ’ ἄνα, εἰ μέμονάς γε καὶ ὄψε περ νῆας Ἀχαιῶν

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναικας ἐλείκοσιν αὐτὸς ἐλέσθαι,
 αἶ κε μετ' Ἀργεῖνν Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιῖκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ξοῖς· τίσει δέ σε ἴσον Ὀρέστην,
 ὅς οἱ τηλύγετος τρέφεται θαλλῇ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα,
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μελῖα δώσει
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖ ἐπέδωκε θυγατρί· 290
 ἐπτα δέ τοι δώσει εὐ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,
 οἳ κέ σε δωτίησι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλάξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἡ γάρ κέ σφι μάλα μέγα κῆδος ἄροιο.
 νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινα φησιν ὁμοῖον 305
 οἱ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιπεῖν,
 ἣ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται,
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἥμαρ.
 ὦ πέπον, ἦ μὲν σοὶ γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἡρῇ
 δώσουσ', αἱ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνῃ γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες·
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλάξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μὲν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγούς τε ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἶη ἀνὴρ ὃ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἥν τὸτ' ἀπηύρα,
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμεῖται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωϊάδας δὲ γυναικας εἵκοσιν αὐτὸς ἐλέσθαι,
 αἶ κε μετ' Ἀργεῖνι Ἑλένῃ κάλλιςται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοισ' τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θυγάτρες ἐνὶ μεγάρῳ εὐπῆκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
 τάων ἦν κ' ἐθέλῃσθα φίλῃν ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλῃα δώσει
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖ ἐπέδωκε θυγατρὶ· 290
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλῃν Ἑνόπῃν τε καὶ Ἴρῃν ποιήεσσαν
 Φηράς τε Ζαθέας ἦδ' Ἀυθειαν βαθύλειμον,
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,
 οἳ κέ σε δωτίῃσι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλάξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἱ ἔμναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνειακ'·

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιεπεῖν,
 ἦ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται,
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὐτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμέες αἰεὶ.
 ἴση μοῖρα μένουντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἑοργῶς. 320
 οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀψύπνους νύκτας ἵανον, 325
 ἡματα δ' αἰματόευντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρναμένος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τῶων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγέρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἡϋκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τῇν
 ἐκ θυμοῦ φίλειον, δουρικτητῇν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω εὖ εἰδότες· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεύ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ ποιήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν· ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκαεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὁρμήν. 355
 νῦν δ' ἐπεὶ αὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίφ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεται, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμῆλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῃ Φθίῃν ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθὲνδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναικας ἐϋζῶνους πολιόν τε σίδηρον
 ἄξομαι, ἄσθ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιεῖ, 370
 εἰ τινα πον Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἐμοιγε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὖτις 375

ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἐκηλός
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρδὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκισ τε καὶ εἰκοσάκισ τόσα δολή
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἔς 'Ορχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται,
 αἶθ' ἑκατόμυυλοί εἰσι, διηκόσιοι δ' ἄν' ἐκάστας
 ἀνέρες ἔξοιχνεῖσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δολή ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει· Ἀγαμέμνων,
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἱ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θήν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἄριστῶν, οἳ τε πολλέεθρα ῥύονται,
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνων
 γήμαντι μνηστῆρ' ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πολλέεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 οὐδ' ὅσα Λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείπτῃ
 οὔθ' ἔλετῇ, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχέλη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἴλιου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν λόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μήτιν ἀμείνω,
 ἧ κέ σφιν νῆάς τε σόφ καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο ἐμεῦ ἀπομνησσαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἦν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξω.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
 ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·
 “ εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435
 πῦρ ἐθέλεις αἰδηλόν, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποῖμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνουι πέμπε

νήπιον, οὗ πω εἰδὸθ' ὁμοίου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώοντα,
 οἶον δτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἶν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἴσθεις
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἑρινύς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἔπαινῃ Περσεφόνεια.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέϊ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην·].
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύει· ἐν φρεσὶ θυμὸς
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἡ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δὲ μοι ἄμφ' αὐτῷ παρὰ νύκτας ἱαυον· 470
 αἶ μὲν ἄμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβῃ

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικας.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἐς Πηλῆα ἄναχθ'· ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καὶ μ' ἐφίλησ' ὥς εἴ τε πατὴρ δυ παῖδα φιλήσῃ
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδυσσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὗ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμεν, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρῆ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι
 λοιβῇ τε κνίσῃ τε παρατρῶπῳ· ἀνθρώποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταὶ εἰσι Διὸς κοῦραι μέγαλοιοι,
 χῳλαὶ τε ῥυσαὶ τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 ἦ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐχομένοιο·
 ὅς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ Ἄτην ἅμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἐπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἶν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπτῃ·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὅπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μῆδὲ πόδας· πρὶν δ' οὗ τι νεμεσσητὸν κεχολῶσθαι.
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἔρέω πάντεσσι φίλοισι.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐρανῆς,
 Κουρήτες δὲ διαπραθείειν μεμαῶτες Ἀρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὤρσε,
 χωσαμένη ὃ οἱ οὗ τι θαλύσια γουνῷ ἀλωῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἦ λάθεται ἢ οὐκ ἐνόησεν· ἄσατο δὲ μέγα θυμῷ.
 ἦ δὲ χολωσαμένη δίου γένος Ιοχέαιρα
 ὤρσεν ἐπι χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὅς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολλῶν θηρήτορας ἄνδρας ἀγέλας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτῇν,
 ἄμφι σὺς κεφαλῇ καὶ δέρματι λαχύνεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Ἐϋηνίνης
 Ἰδεῶ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων—
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἁρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,

πολλά δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἄλοῖα
 κικλήσκουσ' Ἀΐδην καὶ ἔπαινήν Περσεφόνειαν,
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἑρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀπείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὄρῳρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδῖον Καλυδῶνος ἔραυνῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πευτηκοντόγουν, τὸ μὲν ἦμισυ οἶνοσπέδιοιο,
 ἦμισυ δὲ ψιλὴν ἄροσιν πεδῖοιο ταμέσθαι. 580
 πολλά δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γοννούμενος υἱόν·
 πολλά δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὃ δὲ μᾶλλον ἀναίνετο· πολλά δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαίνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανώοντα.
 ὥς ὃ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμαρ
 εἷζας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.

ἀλλὰ σὺν μὴ μοι ταῦτα νόει φρεσὶ, μηδὲ σε δαίμων· 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἶη
 νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῦης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλακῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Φοῖνιξ, ἅττα γεραίε, διοτρεφές, οὗ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἧ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ 610
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κῆδειν ὅς κ' ἐμὲ κῆδῃ· 615
 ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.
 οὗτοι δ' ἀγγέλουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοὶ φαινομένηφι
 φρασσόμεθ' ἢ κε νεώμεθ' ἔφ' ἡμέτερ', ἢ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· σὺ γάρ μοι δοκεῖ μύθοιο τελευτῇ 625
 τῇδ' ἔγ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθὸν περ ἔοντα,
 οἳ πού νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεύς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἑταίρων
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἔρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιῶν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἷης· νῦν δέ τοι ἐπὶ παρὶσχομεν ἕξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' Ἰλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπώροφιοι δέ τοι εἰμεν 640
 πληθύνος ἐκ Δαναῶν, μέμαμεν δέ τοι ἕξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμόν ἐείσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων
 μνήσομαι, ὥς μ' ἀσύφλητον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἐκέσθαι
 κτείνουσι Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι δῖω.” 655

Ἄως ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν ἅλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
 κῶεά τε ῥῆγός τε λίνιοι τε λεπτὸν ἄωτον.
 ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνεν.
 αὐτὰρ Ἀχιλλεύς εὐδε μυχῶ κλισίης εὐπήκτου

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἡγέ,
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· πᾶρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐϋζώνος, τὴν οἱ πόρε διός Ἀχιλλεύς
 Σκύρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “εἰπ' ἄγε μ', ὦ πολυαῖν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἦ ῥ' ἐθέλει νήεσσιν ἁλεξέμεναι δῆϊον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀνάλνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅππως κεν νῆάς τε σόφς καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ' ἠπειλήσεν ἅμ' ἡοῖ φαινομένηφι
 νῆας ἐϋστέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685
 Ἴλιον αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπέρεσχε, τεθαρσῆκαςι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἷδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὐριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὗ τί μιν ἄξει.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἷες Ἀχαιῶν

ὀψὲ δὲ δὴ μετέειπε βοῶν ἀγαθὸς Διομήδης·
 “ Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ’ ἀγήνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνυορίησιν ἐνήκας. 700
 ἀλλ’ ἦ τοι κείνων μὲν ἐάσομεν, ἦ κεν ἴησιν,
 ἣ κε μένῃ· τότε δ’ αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ’ ἄγεθ’, ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνου· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ’ αὐτὸς ἐνὶ πρῶτοισι μάχεσθαι.”
 ὣς ἔφαθ’, οἳ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίῃνδε ἕκαστος,
 ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠΰκόμοιο, 5
τεύχων ἢ πολλὸν ὄμβρον ἀθέσφατον ἢ ἡ χάλασαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκνὸν ἐν στήθεσσι ἀνεστενάχῃς Ἀγαμέμνων
νεϊόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
ἦ τοι ὅτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσεις,
θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδὸν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας 15
ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
ὀρθωθείς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφνοῖον ἐέσσατο δέρμα λέοντος

αἴθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.

Ἄς δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺν κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν ἀείρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἵμεν ἀνστήσων δὴν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὧς τίετο δῆμῳ.

τὸν δ' εὐρ' ἄμφ' ὥμοισι τιθήμενον ἔντεα καλὰ
 νηῖ πάρα πρύμνῃ· τῷ δ' ἀσπασίος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἦθειε, κορύσσειαι ; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρώεσσι ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιάζμεν οἷος ἐπελθὼν 40
 νύκτα δι' ἄμβροσίνην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γὰρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε δίφιλος υἱὰς Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργεῖοισι
 δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἴδομενῆα κάλεσσον
 ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἴμι, καὶ ὀτουνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἧδ' ἐπιτεῖλαι.
 κείνῳ γάρ κε μάλιστα πιθόατο· τοῖο γὰρ νῆδς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος· 60
 “πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἧδὲ κελεύεις ;
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἦε θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 65
 “αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοισιν
 ἐρχομένῳ· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι,
 φθέγγεο δ' ἦ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μῆδὲ μεγαλίζεο θυμῷ,
 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70
 Ζεὺς ἐπὶ γιγνομένοιουσιν ἴει κακότητα βαρεῖαν.”

ἌΩς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 εὐνή· ξνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κείμε παναίολος, φ' ῥ' ὁ γεραῖδς
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεῖνετο μύθῳ·

“τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἦέ τι ν' οὐρήων διζήμενος, ἦ τι ν' ἐταίρων ;
 φθέγγεο, μῆδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;” 85

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς δ' κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ᾧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι θράνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήμεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦται· οὐδέ τι ἴδμεν 100
 μὴ πως καὶ διὰ νύκτα μενοιθήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 οὐ θῆν' Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτῳ, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ εἶντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσῃ, οὐδὲ ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἷψ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
πολλάκι γὰρ μεθιεί τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ’ ὄκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμήν.
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οἷς σὺ μεταλλάξ. 125

ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμέμβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ’ ἀπιθήσει
Ἄργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.” 130

ᾧ εἰπὼν ἔνδυσε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικόεσσαν
διπλὴν ἑκταδίην, οὐλῃ δ’ ἐπενήνοθε λάχνη.
εἶλετο δ’ ἄλκιμον ἐγχος, ἀκαχμένον ὀξείῃ χαλκῷ, 135
βῆ δ’ ἵεναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἤλυθ’ ἰωή,
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ξείπε· 140
“τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
νύκτα δι’ ἀμβροσίην, ὃ τι δὴ χρεῖαῖ τόσον ἴκει;”

Τὸν δ’ ἡμέμβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς. 145
ἀλλ’ ἔπευ, ὅφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε
βουλὰς βουλεύειν, ἢ φευγέμεν ἢ ἐμάχεσθαι.”

ᾧ εἰπὼν φάθ’, ὃ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
βὰν δ’ ἐπὶ Τυδείδην Διομήδεα· τὸν δ’ ἐκίχανον
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι.

εὖδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχυα δέ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὖδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερῆνιος ἱππότα Νέστωρ,
 λὰξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' αὐτην·
 “ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτεῖς;
 οὐκ αἶεις ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”

“ὦς φάθ', ὃ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιός ἐσσι, γεραίέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντη ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραίέ.”

Τὸν δ' αὖτε προσέειπε Γερῆνιος ἱππότα Νέστωρ·
 “ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖᾶ βεβίηκεν Ἀχαιοῦς.
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς Ὀλεθρὸς Ἀχαιοῖς, ἥε βιώναι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἶδον 175
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

“ὦς φάθ', ὃ δ' ἄμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν, 180
 οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ἔλην
 ἔρχηται δι' ὄρεσφι· πολλὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ· 185
 ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλωλεν·
 ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάρουιν δλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίουδε γὰρ αἰεὶ
 τετράφαθ', ὅππότε' ἐπὶ Τρώων αἰοίεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρεῖτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”
 Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔπουντο
 Ἄργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγαλὸς νίδς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκῶν διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὀβριμος Ἑκτωρ 200
 ὀλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἐνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον·
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρῶας μεγαθύμους 205
 ἔλθειν, εἴ τινα που δηῖων ἔλοι ἐσχατόωντα,
 ἣ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἅσσα τε μητιόωσι μετὰ σφίσιν, ἣ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσσοι γὰρ νῆεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος δῖν δώσουσι μέλαινα

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοῇν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220

ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,

Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος,

μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὴ ἔρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν

ὅπως κέρδος ἔη· μῦθος δ' εἰ πέρ τε νοήσῃ, 225

ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

“Ὡς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.

ἠελέτην Αἴαντε δῶ, θεράποντες Ἄρῃος,

ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,

ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230

ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον

Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,

τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235

φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.

μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω

καλλείπειν, σὺ δὲ χεῖρον ὀπάσσειαι αἰδοῖ εἰκων,

ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”

“Ὡς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240

τοῖς δ' αὖτις μετέειπε βοῇν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαβοίμην,

οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ

ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθῆνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο

ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νῦν ἄνεται, ἐγγυθὶ δ' ἥως,
 ἄστρα δὲ δὴ προβέβηκε, παρῳχῶκεν δὲ πλέων νῦν
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ᾧς εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἀμφηκες—τὸ δ' ἐδὼν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ταυρεῖην, ἀφαλὸν τε καὶ ἄλλοφον, ἥ τε καταῖτυς
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζήων.
 Μηριόνης δ' Ὀδυσῇ δίδου βιδὸν ἥδ' ἐφάρετρεν 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἐντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕδ' ἠαυτὴς ἔχον ἐνθά καὶ ἐνθά
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῦλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίφ' Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλφ' δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορήναι· 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθειῖσα.

Τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι. 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἥρῃτο δ' Ἀθήνη·
 “κλυθὲ μευ, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἑὺκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὐτ’ ἡρᾶτο βοῆν ἀγαθὸς Διομήδης·
 “κέκλυθι νῦν καὶ ἐμῖο, Διὸς τέκος, Ἀτρυτώνη·
 σπεῖό μοι ὥς ὅτε πατρὶ ἄμ’ ἔσπεο Τυδείϊ δῖφ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾗει.

τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοῦς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κείσ’· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μῆσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέσσης. 290

ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ᾧς ἔφαν εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ’ ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ’ ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἔκτωρ
 εὔδειν, ἀλλ’ ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·

τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “τίς κέν μοι τόδῃ ἔργον ὑποσχόμενος τελέσειε
 δῶρφ’ ἐπι·μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δῖφρον τε δύω τ’ ἐριαύχενας ἵππους, 305

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὃς τίς κε τλαίῃ, οἳ τ’ αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι
 ἧὲ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἧ ἥδη χεῖρεσσιν ὑφ’ ἡμετέρησι δαμέντες 310
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι

νύκτα φυλασσόμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

“Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλῳ, Εὐμήδεος νίδος
 κήρυκος θέλειο, πολύχρυσος πολύχαλκος, §15
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μοῦνος ἔην μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·
 “Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. §20
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὅμοσσον
 ἥ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι σὺδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι §25
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλᾷς βουλευέιν, ἥ φευγέμεν, ἥ ἐ μάχεσθαι.”

“Ὡς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὅμοσσεν·
 “ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος §30
 Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεῖσθαι.”

“Ὡς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθουνεν·
 αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινδὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄζυν ἄκοντα, §35
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· σὺδ' ἄρ' ἐμελλεν
 ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· §40
 “οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἢ τινα συλήσων νεκῶν κατατεθνηῶτων.

ἀλλ' ἐὼμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεςσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσω, μὴ πως προτὶ ἄστρ' ἀλύξῃ."

Ἄρ' ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὕσσον τ' ἐπὶ οὐρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—

τῷ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους 355
 ἐκ Τρώων ἵναι, πάλιν Ἑκτορος ὀτρύναντος.

ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἥ καὶ ἔλασσον,
 γυνῶ ῥ' ἄνδρας δηΐους, λαιψήρᾳ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
 ἥ κεμάδ' ἥε λαγῶν ἐπέλγετον ἐμμενὲς αἰεὶ

χῶρον ἂν' ὑλήενθ', ὁ δὲ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδείδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365

φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 "ἦέ μὲν, ἦέ σε δουρὶ κιχήσομαι, οὐδέ σε φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."

Ἡ ῥα, καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 δεξιτερὰν δ' ὑπὲρ ὤμων ἐΐξου δουρὸς ἀκωκῇ
 ἐν γαλήνῃ ἐπάγῃ· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρὸς ὑπαὶ δέιους· τὼ δ' ἀσθμαίνοντε κίχῃτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἤυδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολὺκμητός τε σίδηρος,
 τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἄπερείσι' ἀποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
 “θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκύων κατατεθνηώτων ;
 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπὶ γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμέλιβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 “πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἔκτωρ,
 ὅς μοι Πηλεΐωνος ἀγαοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395
 ἢ ἐφυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολὺμητις Ὀδυσσεύς· 400
 “ἦ ρά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμὸς,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμῆμεναι ἦδ' ὀχέεσθαι,
 ἄλλῳ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κίων λίπες Ἔκτορα, ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἥ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410
 ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλήφόροι εἰσὶ,
 βουλὰς βουλευεῖ θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρῃαι, ἥρως,
 οὗ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ' ἐργηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναικες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἥ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμέμβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδς Κἄρες καὶ Παίονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἱππόμεχοι καὶ Μήονες ἱπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι δμῖλον,
 Θρήϊκες οἷδ' ἀπάνευθε νεήλνδες, ἐσχατοὶ ἄλλων·
 ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἡϊονῆος. 435
 τοῦ δὴ καλλίστους ἵππους ἶδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοίοι·
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

ἤλυθ' ἔχων· τὰ μὲν οὖν τι καταβητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἦέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμείο, 445
 ἦε κατ' αἶσαν ξείπον ἐν ὕμιν, ἦε καὶ οὐκί.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 ἐσθλά περ ἀγγελίας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἦε μεθῶμεν, 450
 ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἦε διοπτεύσων ἦ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργεῖοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενεῖλον χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455
 φασγάνῃ ἀίξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἤῤα·
 “χαῖρε, θεά, τοῖσδεσσι· σέ γάρ πρῶτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις
 πέμψον ἐπὶ Ὀρκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ᾧς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἶρας 465
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθιλέας ὄζους,
 μὴ λάθοι αὖτις λόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Ὀρκῶν ἀνδρῶν τέλος ἶζον λόντες.
 οἱ δ' εὖδον καμάτῳ ἀθηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 τριστοιχί· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
 ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὗς νῶϊν πίφασκε Δόλων, δν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480
 ἦε σύ γ' ἄνδρας ξναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 ὥς φάτο, τῷ δ' ἐμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικὴς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.
 ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἶγεσιν ἢ οἶεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπύχετο Τυδεὸς υἱός,
 ὄφρα δυῶδεκ' ἐπεφνεῖν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ρεῖα διέλθοιεν μῆδὲ τρομεοῖατο θυμῷ
 νεκροῖς ἀμβαλίνοντες· ἀθήεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδεὸς υἱός,
 τὸν τρισκαδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ', Οἰνεῖδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἥειρεν ἱμάσι καὶ ἐξήλανεν ὀμίλον
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ.

Αὐτὰρ ὁ μερμήριξε μένων ὃ τι κύντατον ἔρδοι,

ἦ δ' γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμού' ἐξερνοῖ ἦ ἐκφέρειο ὑψόσ' αἰέρας, 505
 ἦ ἔτι τῶν πλεόνων Ὀρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὁ ταῦθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος νιέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

ἌΩς φάθ', ὁ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσето· κόψε δ' Ὀδυσσεὺς
 τόξω· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος νῖδον ἔπουσαν·
 τῇ κοτέων Τρώων κατέδύσето πούλυν ὄμιλον,
 ὠρσεν δὲ Ὀρηκῶν βουληφόρον Ἴπποκόωντα,
 ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίρουτας ἐν ἀργαλέῃσι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' δνόμενεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσοι ἄνδρες ῥέξαντες ἔβαν κίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἔκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμάζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσето δ' ἵππων·
 μᾶστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην 530
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἦ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ δ κρατερὸς Διομήδης
 ᾧδ' ἄφαρ ἐκ Τρώων ἔλασάλατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὗ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μειλιχίοισι·
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
 “εἶπ' ἄγε μ', ᾧ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 δῖπῳ τούσδ' ἵππους λάβητον, καταδύντες ὄμιλον 545
 Τρώων, ἣ τίς σφῶε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσιν ἑοικότες ἥελιοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
 μιμνάζειν παρὰ νηυσὶ γέρων περ ἔων πολεμιστής·
 ἀλλ' οὗ πω ταλοὺς ἵππους ἴδον οὐδ' ἐνόησα. 550
 ἀλλὰ τιν' ἔμμ' ὅτω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρῳ γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ᾧ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἤέ περ οἶδε
 ἵππους δωρήσασθαι, ἐπεὶ ἣ πολὺν φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Ὀρθήϊοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, πᾶρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέφη καὶ ἄλλοι Τρῶες ἀγανοί.”

ἌΩς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδῳ κλισίῃν εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμάσι

φάτιγ' ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·
 νηὶ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος 570
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίαιτ' Ἀθήνῃ.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἔσβαντες, κνήμας τε ἰδὲ λόφον ἀμφὶ τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
 ἔς ῥ' ἄσαμίνθους βάντες ἐϋξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ
 πλείον ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

ΙΛΙΑΔΟΣ Α.

Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ῶρνυθ', ἴν' ἀθανάτοισι φῶς φέροι ἠδὲ βροτοῖσι·
Ζεὺς δ' Ἑριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ, 5
ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἠδ' ἐπ' Ἀχιλλῆος, τοῖ ῥ' ἔσχατα νῆας εἰσας
εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἐνθα στᾶσ' ἦϋσε θεὰ μέγα τε δεινόν τε 10
ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἤδ' ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοὔνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἰμοὶ ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἱρυσιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετε ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐξέκοσι κασσιτέριοι
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἔξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλὰ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὄξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδοῦπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.
 Ἥνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶντ'· ἄσβεστος δὲ βοή γένητ' ἡῶθι πρό. 50
 φθὰν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἔρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προΐαψεν.

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρῶσιν θεὸς ὥς τίετο δῆμψ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔιστην.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυν νέφεα σκιδέοντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμνητῆρες ἐναντοίσι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆρουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς
 θύνων· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστῳ
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἥτιόνωντο κελαινεφέα Κρονίωνα,
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγισε πατὴρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἡμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλήα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον δέξει δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δ'ὺω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἠνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδῃ μόςχοισι λύγοισι, 105
 ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἀντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλὰ, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφιοι ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε, λαβῶν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφι
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἱκάνει·
 καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·

ὧς ἄρα τοῖς οὗ τις δύνατο χραισμῆσαι δλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125

τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
 εἷν ἐνὶ δίφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἥνια σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὧς
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 130

“ζῶγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σιδηρος,
 τῶν κέν τοι χαρίσαιο πατήρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωὸς πεπύθουι' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

“Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
 μελιχίοις ἐπέεσσιν· ἀμελικτον δ' ὅπ' ἄκουσαν·
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστὸν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἀνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ,
 αὐθι κατακτείναι μῆδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.” 140

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε
 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδεῖ ἐρείσθη.
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
 χεῖρας ἀπὸ ξίφει τμήζας ἀπὸ τ' αὐχένα κόψας,
 ὀλμον δ' ὧς ἔσσευε κυλινδεσθαι δι' ὀμῖλου.
 τοὺς μὲν ἔασ'· ὁ δ' ὀθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὦρτο κονίη

ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων—
 χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
 αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
 πάντα τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὁρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κελύ' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κέλατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κούλης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
 Ἀτρεΐδης δ' ἔπετο σφεδαυὸν Δαναοῖσι κελεύων. 165
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
 μέσσον καὶ πεδίων παρ' ἐρινεὸν ἐσσεύοντο
 ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
 ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι καὶ μέσσον πεδίων φοβέοντο βόες ὥς,
 ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
 πάσας· τῇ δέ τ' ἱὴ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὁδοῦσι 175
 πρῶτον, ἔπειτα δὲ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει·
 ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
 αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρ' ἦεν. 180
 ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπὺ τε τεῖχος
 ἵζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
 Ἴδης ἐν κορυφῇσι καθέζετο πιδιήσεως,

οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.
 Ἴριυν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν· 185
 “βάσκ' ἴθι, Ἴρι ταχεία, τὸν Ἑκτορι μῦθον ἐνίσπες·
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμινην. 190
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω
 κτείνειν, εἰς δ' κε νῆας ἐϋσσέλμους ἀφίκηται
 δῦή τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 ὣς ἔφατ', οὐδ' ἀπίθῃσε ποδὴν ὤκεία Ἴρις, 195
 βῆ δὲ κατ' Ἰδαίων ὄρεων εἰς Ἴλιον ἱρήν.
 εὖρ' υἷδν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχού δ' ἵσταμένη προσέφη πόδας ὤκεία Ἴρις·
 “Ἑκτορ, υἷε Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
 Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.
 ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ
 μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμινην. 205
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει
 κτείνειν, εἰς δ' κε νῆας ἐϋσσέλμους ἀφίκηται
 δῦή τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 Ἥ μὲν ἄρ' ὥς εἶπουσ' ἀπέβη πόδας ὤκεία Ἴρις, 210
 Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντιοὶ ἕσταν Ἀχαιῶν,
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύνοντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσai,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀπηνοριδῆς, ἧς τε μέγας τε,
ὅς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα
μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἔκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἔκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἕϊσας,
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230

ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δὲ οἱ ἐτράπετ' ἔγχος,
Ἴφιδάμας δὲ κατὰ ζώην θώρηκος ἐνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.
καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσασατο· τὸν δ' ἄορι πληγῆ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδῆς, ἧς οὔ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀθηνορίδης, κρατερόν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στή δ' εὐρὰς σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἐνερθε,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀλλ' οὐδ' ὥς ἀπέλγε μάχης ἠδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἴφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἴφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἐνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.
 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἐγχεῖ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,
 ὄξειαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναῖκα,
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὄξει ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ἐς δόφρον δ' ἀνόρουσε, καὶ ἡνιόχῃ ἐπέτελλε
 νηυσὶν ἐπὶ γλαφυρῇσι ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 ἦῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 φύλοπιν ἀργαλήν, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἥνιοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπι γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθη·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέρουτες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κiónτα,
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας· 285
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἶχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρησθε.” 290

ᾧ ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστον.
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ δὲ λέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σευὲ Τρῶας μεγαθύμους
Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρῆϊ· 295
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεισ' ὕσμίνῃ ὑπεραεῖ ἴσος ἀέλλῃ,
ἣ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλιον ἠδ' Ἀγέλαον,
Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰπτόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστάῳ Νότοιο, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κύμα κυλινδεται, ὑψόσε δ' ἄχνη
σκιδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
 “Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴτασο· δὴ γὰρ ἔλεγχος
 ἔσσεται εἰ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἡέ περ ἡμῖν.”

Ἦ, καὶ Οὐμβραῖον μὲν ἀφ' ἱππῶν ὥσε χαμᾶζε, 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολλίονα τοῖο ἀνακτος.
 τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τῷ δ' ἄν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάρῳ
 ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον· 325
 ὥς ὄλεον Τρῶας πάλιν ὀρμένῳ· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

Ἔνθ' ἐλέτην δῖφρον τε καὶ ἀνέρε δήμου ἀρίστω,
 νῆε δὺν Μέροπος Περκυσίου, ὃς περὶ πάντων
 ᾗδεε μαντοσύνας, οὐδὲ οἷς παῖδας ἔασκε 330
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
 Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
 ἐξ Ἰδῆς καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχύον· οὐ γάρ οἱ ἱπποὶ
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θῦνε διὰ προμάχων, εἶος φίλον ὤλεσε θυμόν.
 Ἔκτωρ δ' ὄξυν νάησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
τὸν δὲ ἰδὼν ῥίγησε βοῇν ἀγαθὸς Διομήδης, 345
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἔοντα·
“νῶϊν δὴ τόδε πῆμα κυλινδεται, ὄβριμος Ἔκτωρ·
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλέξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
ἄκρην κὰκ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
οὐδ' ἴκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
τρίπτυχος αὐλῶπις, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,
στῇ δὲ γυνὴ ἐριπὼν καὶ ἐρέισατο χειρὶ παχείῃ 355
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ᾤχετ' ἐρωὴν
τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
τόφρ' Ἔκτωρ ἀμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας
ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360
δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
“ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
ὃ μέλλεις εὖχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέλω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠΰκόμοιο,
Τυδεΐδῃ ἐπι τόξα τιταίνετο, ποιμένι λαῶν, 370
στήλῃ κεκλιμένος ἀνδροκμήτῃ ἐπὶ τύμβῳ
Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφον ἰφθίμοιο
αἶνιτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων
καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελεκε

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χεῖρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἥδὺν γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἷ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὸν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμησι βίδς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχειαι αὐτῶς.
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὔτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμέιο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὀξὺ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἤε γυναικες.” 395

ᾧ φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλος ὥκῃ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινῇ.
 ἐς δίκφρον δ' ἀνόρουσε, καὶ ἡνιόχῃ ἐπέτελλε
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· ἤχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινε, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμὸν·
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι
 πληθύν ταρβήσας· τὸ δὲ ρίγιον αἶ κεν ἀλώω 405
 μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἄριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεῶ
ἐστάμεναι κρατερῶς, ἥ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον." 410

Εἶλος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δὲ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,
ἀμφὶ δέ τ' αἵσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔόντα,
ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο 420

Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην
οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἑννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἵξαντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
νύξεν· ὁ δ' ἐν κούρῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425
τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἰππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σώκος κίεν, ἰσόθεος φῶς,
στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
“ὦ Ὀδυσεῦ πολύαινε, δόλων ἅτ' ἡδὲ πόνοιο, 430
σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἰππασίδῃσι,
τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης.”

Ἔως εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτισην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
γυνὴ δ' Ὀδυσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
 “ ἂ δελί', ἧ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 ἧ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.” 445

Ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο διὸς Ὀδυσσεύς· 450
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἱπποδάμοιο,
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δελί', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἴωνοι
 ὤμηστοι ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἰ κε θάνω, κτεριοῦσί γε δίοι Ἀχαιοί.” 455

*Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὖτε δ' ἐταίρους.
 τρὶς μὲν ἔπειτ' ἦῤυσεν ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' αἶεν λάχοντος ἀρηϊφίλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἔκετ' αὕτη,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιψάτο μούνον ἐόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὅμιλον ἄλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὥς εἰπὼν ὁ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ' ὥς εἴ τε δαφνοιοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰφ' ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι
 φεύγων, ὅφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπειδὴ τὸν γε δαμάσσεται ὥκὺς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάρπτουσιν
 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἦρως
 αἰσῶν φ' ἔγχει ἀμύνετο νηλεὲς ἥμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον, 485
 στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἕξαγ' ὀμίλου
 χειρὸς ἔχων, εἰς θεράπων σχεδὸν ἤλασεν ἵππους.
 Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἴλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὀπότε πλήθων ποταμὸς πεδίονδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρφ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίον τότε φαιδιμος Αἴας,
 δαίζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἔκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
 Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἔγχετ' θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δύναι ὄμιλον
ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο ὀτίχας ἀνδρῶν 540
ἐγγεῖ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνουσι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὥρσε·
στή δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὥς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται,
οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
πάννυχτοι ἐγρήσσουτες· ὁ δὲ κρειῶν ἐρατίζων
ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες
ἀντίον ἀίσσουσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
νωθής, φῶ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,
κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δὲ τε παῖδες 560
τύπτουσιν ῥοπάλοισι· βίη δὲ τε νηπὶη αὐτῶν·
σπονδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
Τρῶες ὑπέρθυμοι πολυηγέρες τ' ἐπίκουροι
νύσσουτες ξυστοῖσι μέσσω σάκος αἰὲν ἔποντο. 565
Αἴας δ' ἄλλοτε μὲν μνησάσκετο θοοῖδος ἀλκής
αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγνὴν 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκει μεγάλῃ πάγει ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιομένα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
 στή ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπιδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἷσσι
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλκείων, 585
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στήτῃ' ἐλελιχθέντες καὶ ἀμύνετε νηλεῆς ἦμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσσχέος, ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἄμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ᾧς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίον ἕστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων. 595

ᾧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρων Νηληϊῆαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·

ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ, 600
 εἰσορώων πόνον αἰπὺν ἰώκᾳ τε δακρυνέσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,
 φθεγγάμενος παρὰ νηός· ὁ δὲ κλισίῃθεν ἀκούσας
 ἔκμολεν ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἔμειο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένῃ θυμῷ,
 νῦν οἶτω περὶ γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς
 λισσομένους· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο
 ὃν τινα τοῦτον ἄγε βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊζαν πρόσσω μεμανῖαι.” 615
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίῃν Νηληϊάδῃω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτῶνων,
 στάντε ποτὶ πνοιῇν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
 ἐς κλισίῃν ἔλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδῃ,
 τὴν ἄρετ' ἐκ Τενέδου γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἕζελον, οὐνεκα βουλήν ἄριστεύεσκεν ἀπάντων.
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν ἐύχοον, αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάναον, ἐπὶ δὲ κρόμμουν ποτῷ ὄψον,
 ἧδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἁκτὴν,

πὰρ δὲ δέπας περικαλλές, δ' οἴκοθεν ἦγ' ὁ γεραῖός,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἑόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἷγειον κνῆ τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραῖος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖός νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὁρώω δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
 εὔ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἷος ἐκείνος
 δεῖνός ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόητο.”
 Τὸν δ' ἡμίβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ· 655
 “τίπτε τ' ἄρ' ᾧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
 πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων·
 [βεβλήηται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν δις τῷ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἔσθλ' ἔων Δαναῶν οὐ κήδεαι οὐδ' ἐλαίρει. 665
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηΐοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ·—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γυμπατοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότε Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλ' ὄν Ὑπειροχλῶν, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσ' ἐλαυνόμενος· ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖωται.
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα σὺν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊόν εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθαι δὲ φρένα Νηλεΐς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφι 685
 τοὺς ἔμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖῃ·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἤμεν·
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·
 δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἤμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερφηανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο.

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶῶν
 εἴλετο, κρινάμενος τριηκόσι' ἥδ' νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίῃ,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀυγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἥδ' ἐκ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἔκαστα διείπομεν, ἀμφί τε ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι
 παυσυδίῃ· μετὰ δέ σφι Μολλίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θυρόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόντων διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔνυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἐών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυηῖος εἰς ἅλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μέλναμεν Ἡῶ διᾶν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν παυσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάραιθε φάνη μέγα ἔργον Ἀρης·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Δίε τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὔγειαο,
 πρεσβυτάτην δὲ θυγάτρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρείᾳ χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δῖφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πευτήκοντα δ' ἔλον δῖφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δουρί δαμέντες.
 καὶ νῦ κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνὰ τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλισίου ἐνθα κολώνη
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
 ἐνθ' ἄνδρα κτείνας πύματον λῖπον· αὐτὰρ Ἀχαιοὶ

ἀψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὥς ξον, εἴ ποτ' ξον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεύς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀλγῆται.
 ὦ πέπον, ἦ μὲν σοὶ γε Μενότιος ὦδ' ἐπέτελλεν 765
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ξυδον ἐόντες, ἐγὼ καὶ διὸς Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηληῖος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβοτείραν. 770
 ξυθα δ' ἔπειθ' ἥρωα Μενότιον εὗρομεν ξυδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πλοῖνα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοισι ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλῶν, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἅμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἅμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενότιος, Ἀκτορος υἱός· 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ·
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν δρῖνάις
 παρειπών ; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρων.
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεεῖναι
 καὶ τινὰ οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηται·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῷ ἴσκουντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῖες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὦσαισθε προτὶ ἄστυ νεῶν ἀπο καὶ κλισιάων.”
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεύς θεοίοιο
 ἔξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ᾗην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχато βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενὴς Εὐαίμωνίδης κατὰ μηρὸν δίστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλείοιο
 αἷμα μέλαν κελάρυζε· νόσος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφνρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἦδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὺς Εὐρύπυλ' ἦρως,
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”
 Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πᾶσσε, 830
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἰητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν οἶομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."
 Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 "πῶς τ' ἄρ' εἶοι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἥρωες;
 ἔρχομαι, ὅφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὗρος Ἀχαιῶν 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο."
 Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἐνθα μιν ἔκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίξαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ἔως ὃ μὲν ἐν κλισίῃσι Μενουτίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἄργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεῖν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον 5
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλήν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἔμπεδον ἦεν.
ὄφρα μὲν Ἔκτωρ ζῶδες ἔην καὶ μήνι' Ἀχιλλεύς 10
καὶ Πριάμοιο ἄνακτος ἀπόρρητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὄσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ. 15
Ἄργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τείχος ἀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες.
ὄσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε 20
Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 νῖς' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν ὀϊομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."
 Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 "πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἦρως;
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν" 840
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο."
 Ἥ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἐνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
 νῖς' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἀργεῖοι καὶ Τρῶες ὀμιλαδόν· οὐδ' ἄρ' ἐμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ᾧφρα σφιν νῆας τε θοᾶς καὶ ληΐδα πολλήν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἔμπεδον ἦεν.
ᾧφρα μὲν Ἔκτωρ ζῶδς ἔην καὶ μήνι' Ἀχιλλεὺς
καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ.
Ἀργεῖοι δ' ἐν νηυσὶ φίλῃν ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιῶντο Ποσειδάων καὶ Ἀπόλλων
τείχος ἀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε
Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν·

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τείχος ἵει ῥόον· ἔε δ' ἄρα Ζεὺς 25
 συνεχές, ὅφρα κε θάσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαῖναν
 ἡγείτ', ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτίς δ' ἥϊονα μεγάλην ψαμάθοισι κάλυψε,
 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 κάρ ῥόον, ἣ περ πρόσθεν ἱεν καλλίρροον ὕδωρ.
 ὣς ἄρ' ἐμελλον σπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τείχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν· Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἔκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
 κάπριος ἡὲ λέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται καὶ ἀκουτίζουσι θαμειᾶς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηρορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππη τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
 ὥς Ἔκτωρ ἂν ὄμιλον ἰὼν εἰλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ', οὗτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥῆϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσι 55

ὀξέσιω ἡρήρει, τοὺς ἴστασαν υἱες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐϋτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 60
 “Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἦ δὲ μάλ' ἀργαλή περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστῶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι δῖω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωυῦμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλῶξιν δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' δῖω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστρ' ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες· 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 “Ἔκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
 ἡνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κολῆς ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· πὰρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλενος καὶ Δηϊφοβος θεοειδής,
 υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρωες, 95
 Ἄσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν ἐὼς πάϊς Ἀγχίσαιο,
 Αἰνείας, ἅμα τῷ γε δὴν Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἡγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
 Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ ἄπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχρ' Ἰδομενῆος, ἀγαυοῦ Δευκαλίδας.
 εἴσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,
 ἀλλ' ἀναπεπταμένας ἔχον ἄνδρες, εἴ τιν' ἑταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.

τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο 125
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὴ ἄνδρας εὖρον ἀρίστους,
 υἱας ὑπερθύμους Λαπιθῶν αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱά, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα, βροτολοιγῶ ἴσον Ἀρηϊ. 130

τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρῃνοι,
 αἳ τ' ἀνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι· 135
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἦδὲ βίῃφι
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδὲ φέβοντο.

οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον βόας αἶας
 ὑψόσ' ἀνασχόμενοι ἔκιοι μεγάλῳ ἀλαλητῷ
 Ἀσιον ἀμφὶ ἀνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140

οἱ δ' ἦ τοι εἶος μὲν ἐϋκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἔοντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τὼ ἀΐξαντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσσι νειοκότε, τὼ τ' ἐν ὄρεσσι
 ἀνδρῶν ἦδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' ἀΐσσουντε περὶ σφίσιν ἄγνυτον ὕλην
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰς δ' ἐκείνους τε βαλὼν ἐκ θυμὸν ἔληται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός

αὐτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἤδ' ἐβλήφιν.
 οἱ δ' ἔρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυνπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,
 ἄς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἦμὲν Ἀχαιῶν
 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὖτον ἀΐτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δῆ ῥα τότ' ὤμωξέν τε καὶ ὦ πεπλήγετο μῆρῳ
 Ἄσσιος Ἑρτακίδης, καὶ ἀλαστήσας ἔπος ἠΐδα·
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἦρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἦε μέλισσαι
 οἰκία ποιήσονται ὁδῷ ἔπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὥς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δ' ἐόντε
 χάσσασθαι πρὶν γ' ἦε κατακτάμεν ἦε ἀλῶναι.”
 ὣς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 Ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεῦσαι·
 πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ
 λαΐνον· Ἀργεῖοι δὲ καὶ ἀχυνόμενοι περ ἀνάγκη
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊότητα.
 Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυπόλιτης,
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμὴ χαλκείη ῥήξ' ὁστέον, ἐγκέφαλος δὲ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὅρμενον ἐξενάρειεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὅζος Ἀρηος,
 Ἴππόμεχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδὴν· ὃ δ' ἄρ' ὑπτιος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Ὅφρ' οἱ τοὺς ἐνάρειζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἀριστοὶ ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὗ πω λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δεξιῇ
 ἰδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ξθεν ἦκε χαμᾶζε 205
 ἀλγήςσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δῆ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἶε μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον ἔοντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλήῃ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἶεν ἀέξειν·
 νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἀριστα.

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι ὀτομαι, εἰ ἔτεόν γε
 Τρωσὶν ὄδ' ὄρνυς ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,
 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἱκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἰζῶσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοῖατο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ 230
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἥῳ τ' ἡελιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊότητα;
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέεσθαι·
 οὐ γάρ τοι κραδίη μενεδῆϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊότητος ἀφέξειαι, ἡέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις.” 230

“Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἔποντο
 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὤρσεν ἀπ' Ἰδαίων ὁρέων ἀνέμοιο θύελλαν,
 ἥ ρ' ἰθὺς νηῶν κούρην φέρεν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρῶσιν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255

τοῦ περ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260

τὰς οἱ γ' αὐέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξιν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηῖτους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
 ὅς τε χειριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μὴ τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώρῃσι Ὀλύμπιος ἀστεροπητῆς 275
 νείκος ἀπασαμένους δηῖτους προτὶ ἄστυ διέσθαι.”

“Ὡς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἤματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ δὲ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
 καὶ τ' ἐφ' ἄλλος πολιῆς κέχυται λιμέσιν τε καὶ ἄκταις,
 κύμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τείχος ὕπερ πάντων δοῦπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
 εἰ μὴ ἄρ' υἷδν ἐδν Σαρπηδόνα μητίετα Ζεὺς
 ὥρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιζιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔστην,
 καλὴν χαλκεῖν ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειαῖς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ῥ' ἔμειν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δὲ ἐ θυμὸς ἀγῆνωρ 300
 μήλων πειρήσουτα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἰ περ γάρ χ' εὖρησι παρ' αὐτόφει βώτορας ἀνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μήλα,
 οὐ ῥά τ' ἀπειρήτος μέμονε σταθμοῖο δίσσθαι,
 ἀλλ' ὃ γ' ἄρ' ἦ ἤρπαξε μετάλμενος, ἥε καὶ αὐτὸς 305
 ἐβλήτ' ἐν πρώτοισι θεῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρῃ τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορόωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἥδὲ μάχης καυστέλης ἀντιβολήσαι,
 ὄφρα τις ὧδ' εἴπῃ Λυκίων πύκα θωρηκτῶν·
 'οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πλοῖνα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται·
 ὧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
 μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἥε τῷ εὐχος ὀρέζομεν, ἥε τις ἡμῖν."

*Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθισε·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὅς τις οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἑσταότας, Τεϋκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντα προτεί κήρυκα Θωώτην·
 "έρχαιο, δῖε Θωῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύζεται αἰπὺς ὄλεθρος. 345

ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

Ἄσ' ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στή δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἡνώγει Πετρεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσθον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κείθι τετεύζεται αἰπὺς ὄλεθρος·
ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360
εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς."

Ἄσ' ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι·
αὐτὰρ ἐγὼ κεῖσ' εἴμι καὶ ἀντιὸν πολέμοιο·
αἰψὰ δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπαμύνω."

Ἄσ' ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὐτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἑρεμνῇ λαίλαπι ἴσοι 375

ἰφθιμοὶ Λυκίων ἡγήτορες ἥδ' ἐ μέδοντες·

σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,

Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,

μαρμάρῳ ὀκρίονεντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380

κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα

χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἥβῳν,

οἷοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,

θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε

πάντ' ἄμυδις κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῆρι ἰοικῶς 385

κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.

Τεῦκρος δὲ Γλαῦκου, κρατερὸν παῖδ' Ἴππολόχοιο,

ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,

ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.

ἂψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μὴ τις Ἀχαιῶν 390

βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.

Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,

αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,

ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας

νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσσε δουρὶ 395

πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.

Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῇσιν

ἔλχ', ἦ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε

τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400

βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν

ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε

παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείη·

Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ

ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν

χάσεται, ἐπεὶ οἱ θυμὸς ἐέλαπετο κῦδος ἀρεσθαί.

κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς ;
 ἀργαλέον δέ μοι ἐστί καὶ ἰφθίμῳ περ ἐόντι 410
 μούνῃ ρηξάμενῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἀμεινόν.”

ἌΩς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθίμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ρηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἄψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δύο ἀνέρε δηριάσασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεῖ χαλκῷ,
 ἡμὲν ὅτεψ στρεφθέντι μετάφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνήτης ἀληθῆς,
 ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἥϊ' οὖσιν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440
 Ἀργείων καὶ νηυσὶν ἐνέετε θεσπιδαῆς πῦρ.”

Ἦς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἔκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθευ
 ὄξυς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστω
 ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἶοι νῦν βροτοὶ εἰσ'· ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 τόν οἱ ἐλαφρόν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450
 ὥς δ' ὅτε ποιμῆν ρεία φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
 ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
 αἷ ῥα πύλας εἴρυντο πύκα στιβαρώς ἀραρυίας,
 δικκλίδας ὑψηλὰς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μῖα δὲ κληῖς ἐπαρήρει.
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μή οἱ ἀφαυρότερον βέλος εἴη,
 ῥήξῃ δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἔκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ξέστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοθρ' ἔχε· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὄσσε δεδήει.
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὁμίλον
 τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλλίσστος ἐτύχθη.

NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. θεά, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings -ῶδης and -ιάδης, with the doubtful vowel of the Stem (Πηλεύς, Gen. Πηληϊός and Πηλέος), give the forms Πηληϊάδης and Πηλεΐδης. -δεω is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. οὐλόμενος is an Epic variety of the Part. δλόμενος, meaning 'miserable,' 'accursed'; as ἄλοιο is a form of curse. Cp. ὀνήμενος, 'blessed' (Od. 2. 33), and ὄναο, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. Il. 3. 321 τάδε ἔργα . . ἔστη

3. Ἄϊδι, heteroclite Dat. of Ἄϊδης, § 22, 2. Ἄϊδης is usually a

in Homer; but cp. Il. 23. 244 'Αἶδι κεύθουμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεύχε (for ἐ-τευχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27, § 57, 4.

κύν-εσιν, Dat. Plur., § 20, 4. αὐτούς, i. e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἀγρία πάντα, 'all kinds of game.' Here vultures are especially meant. ἐτελείετο, § 8, B, 1.

6. ἐξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey sings of a strife of Odysseus and Achilles (8. 74 ff.), and again he sings (8. 500) ἐνθεν ἐλάν ως κ.τ.λ. 'taking up the story from the point where,' &c. And the Odyssey itself opens in the same way.

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. Διὸς δ' ἐτελείετο βουλή does not refer to any particular purpose of Zeus; compare Διὸς μεγάλου διὰ βουλᾶς in the sketch of Demodocus' song, Od. 8. 82.

διαστήτην, 'parted': στήναι (2 Aor.) generally implies motion.

8. τίς τ' ἄρ . . θεῶν, 'which then of the gods,' &c.: on τ' ἄρ(α) see § 49, 3. σφωέ, § 23.

ἐριδι, with ἐνέηκε, 'brought them together in strife.'

ἐν-ήκε, § 5, 3. The ε of ἐ-ηκα is the Augment (ἐ-η- for ἐ-η-).

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νόσος is Ionic for νόσος, § 53, 1. ὀλέκοντο δὲ λαοὶ is subordinate (see on l. 4), so that the next line is construed with ἄρσε. A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς δλεθρίαν, or the like.

11. τὸν Χρῦσιν. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτὰρ, μέν, δέ), and only of a person already mentioned: e.g. 2. 105 αὐτὰρ ὁ αὐτε Πέλοψ. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it, is not the essential one: see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': πέρ-ας, 'end.'

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα. On the α of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable, § 51, 7.

19. πόλιν. On the scanning of the second syllable, § 53, 3.

20. λύσατε. The Opt. is a gentle form of Imperative, § 30, 2.

τὰ δ' ἄποινα. The Art. points the antithesis: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, *b*. δέχσθαι, Inf. used as an Imperative, § 38, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσατε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπενθήμησαν, 'gave their voices in favour': ἐπὶ expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locative Dat., 'in his soul.'

25. ἐπὶ, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κηέω, Subj., § 13, A. μὴ κηέω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μή, 'lest.' οὐ χραίσμῃ, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐπιχομένην. The ἱστός or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νέμαι, on the form of the Subj., § 13, B; on the meaning, § 33, 2.

33. ἔδασεν, § 55, 3. The original form was ἔδφεισα (Curt. Stud. viii. 466); as to *F*, see § 54.

35. ὁ γεραίς, on the Art e § 37, 2, *e*.

37. κλῦθι, 2 Aor. Impera . § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἱφι, 'mightily,' Neut. of *ἱφι-s, 'strong'; on the Hiatus, probably due to loss of *F*, see § 54.

39. Σμυνθεῖ, epithet, said to be from a town Σμύνθη; or = μυνοκτόνος, 'killer of mice,' from σμίνθος, a mouse.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn*. 2. 248 *delubra decum . . festa velamus fronde*).

40. μῆρια, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis.

41. ἥδε, 'and,' see § 49. κρήνην, 1 Aor. Imper. (κραινάω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.

κινηθέντος, Aor., 'when he moved' (not 'while he moved').

νυκτὶ ἰουκός: so 12. 463 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' *ἦτε* (εἰμι), § 8, A, 3.

48. μετὰ, 'into their midst,' adverbially.

50. ἐπ' ἔρχετο. *ἐπὶ* = the English 'over' in *go over, tell over, &c.*

51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, 1. ἔχε-πνεύς, 'holding sharpness,' hence 'painful.'

52. θαμναιῖ goes with the Verb, 'burned thick,' i. e. thickly.

54. ἀγορήσας, § 24. καλέσασατο, Mid. = 'had them summoned,' by heralds. For the *σς* see § 9, 1, and § 55, 1.

56. οἱ βα, § 49, 3.

57. ἤγεθεν, 3 Plur., § 2.

58. τοῖσι δ'. This *δέ* is not to be translated; it marks the 'apodosis, or Clause completing the sentence introduced by *ἐπεὶ*.'

59. ἄμμε, = *ἡμᾶς*, § 23. παλιμπλαγχθέντας, 'driven back'; *πλάζω* is 'to send adrift.' *πάλιν*, 'back' (never 'a second time').

60. εἰ κεν . . φύγομεν, 'supposing always that we escape death': *γε* marks the contrast of *θάνατος* to flight.

61. εἰ δὲ, 'if it has come to this that.' *δαμῖ*, Fut., § 12, 3.

62. ἐρεῖομεν, a Subj., in form like *κχείω* (v. 26).

63. ὄνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.

τε serves to indicate that the statement is a *general* one, § 49, 9.

64. οἱ εἴποι, Opt. of the more remote End, § 34, 2, a.

δ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.

65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.

66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. *βούλεται*, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is *βούλητ' ἀντίστας* (Curt. Verb. ii. 72).

70. The *μάντις* does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A *θεοπρόπιον* (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. *ἦδη*, Plpf., § 7, 2. On the Art., § 47, 2, d.

71. ἡγεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' *εἰσω* is here = *eis*; not 'within,' as in Attic.

72. ἦν, from *δς* = *sumus*. *τήν*, Art. = Rel., § 47, 3.

74. κέλεαι με. Calchas has not been named, but understands Achilles to appeal to him as *μάντις* of the army.

76. σύνθεο, 'give heed.'

77. ἦ μὲν, § 49, 4. πρόφρων, with *ἀρήξειν* (= *προφρονέως*), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 57, 4.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρη*, a shorter form for *χερείων*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *ἄν* in a general reflexion, § 33, 1, a.

χόλον γα, 'his fit of rage,' opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.' The correspondence of the two Clauses *εἰ περ*—*ἀλλά*, is further marked by *τε*—*τε*, § 49, 9.

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων*; cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

89. *κοίλης*, for *κοίλῃσι*, § 20, 6. *ἐποίσει* (*ἐπιφέρω*).

90. *σὺμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρσσε*, 'took courage.'

98. *ἐλικώπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλικώπες Ἀχαιοί*. *ἐλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships evenly rounded': *ἐλικας βοῦς*, 'well-rounded, goodly oxen.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here.

100. *πεπίθουμιν*, a Reduplicated Aor., § 4.

103. *ἀμφὶ μέλαινα*, to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφὶ* is used in this way of various feelings, e.g. Il. 3. 442 *ἔως φρένας ἀμφεκάλυψεν*; 6. 355 *πόνος φρένας ἀμφιβέθηκεν*; Od. 8. 541 *ἄχος φρένας ἀμφιβέθηκεν*. Similarly *περὶ* in Il. 11. 89 *περὶ φρένας ἱμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυντ' ὁμφή*; Od. 1. 352 *δοιδὴν . . ἥ τις ἀκούντεσσι νεοτάτῃ ἀμφιπέληται*. The Preposition expresses the complete sway of the feeling over the mind.

This interpretation, which comes in substance from the Alexandrian Grammarians, is defended at length by Autenrieth, in his edition of Nāgelsbach's commentary.

104. *λαμπεύοντι*, § 8, B. 2. *ἔκ-την*, Plpf., § 7.

105. *πρώτ-ιστα*, a double Superl.

κάκ' ὀσσομένος, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i.e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δή* gives a shade of irony, like our 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *ἰθὺν*, § 23, 1, 44, 3, 54.

116. *ὤε*, Demonstr., § 48, 1. *δόμεναι*, Inf., § 15.

119. *ἔω*, Subj., § 13, A.

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.' δ = 'that' (not in agreement with $\gamma\epsilon\rho\alpha\varsigma$), see § 48, 2.

123. $\gamma\acute{\alpha\rho}$. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. $\xi\nu\eta\acute{\eta}\iota\omicron\nu$ is 'a piece of common property,' from $\xi\nu\omicron\varsigma$, 'common' (like $\xi\nu\eta\acute{\eta}\iota\omicron\nu$, the gift of a $\xi\epsilon\iota\nu\omicron\varsigma$).

$\iota\delta\mu\epsilon\nu$ $\kappa\epsilon\iota\mu\epsilon\nu\alpha$ = $\iota\delta\mu\epsilon\nu$ $\delta\tau\iota$ $\kappa\epsilon\iota\tau\alpha\iota$, § 37, 7.

125. $\tau\acute{\alpha}$ $\mu\acute{\epsilon}\nu$. The Art. has the force of a Rel.; but see § 47, 3.

$\xi\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$, 'have taken by sack from.'

126. $\pi\alpha\lambda\iota\lambda\omicron\gamma\alpha$ goes closely with $\epsilon\pi\alpha\gamma\epsilon\iota\rho\epsilon\iota\nu$, 'to collect back.' The notion of 'collecting' is given both in $\pi\alpha\lambda\iota\lambda\omicron\gamma\alpha$ and $\epsilon\pi\alpha\gamma\epsilon\iota\rho\epsilon\iota\nu$, Achilles dwelling on it with rhetorical variety of phrase. $\lambda\alpha\omicron\upsilon\varsigma$ in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after $\epsilon\pi\alpha\gamma\epsilon\iota\rho\epsilon\iota\nu$, which is construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. $\alpha\acute{\iota}$, § 49. $\pi\omicron\theta\iota$, § 24. On the force of $\kappa\epsilon\nu$, see § 33, 1, *e*.

129. $\delta\phi\sigma\iota$, Subj., § 2.

131. $\mu\grave{\eta}$ $\delta\eta$ $\omicron\upsilon\tau\omega\varsigma$, § 51, 6.

132. $\kappa\lambda\acute{\epsilon}\pi\tau\epsilon$ $\nu\phi\omega$, 'do not seek to trick by scheming,' = do not try to contrive a trick. $\pi\alpha\rho\epsilon\lambda\epsilon\upsilon\sigma\epsilon\alpha\iota$, 'get beyond,' 'get the better': so $\pi\alpha\rho\epsilon\lambda\epsilon\theta\epsilon\iota\nu$ $\Delta\iota\delta\varsigma$ $\nu\omicron\omicron\nu$ (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one — and accordingly tell me to give back this maiden?' $\alpha\upsilon\tau\acute{\alpha}\rho$ marks the apodosis (as Il. 3. 290): $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$ $\delta\acute{\epsilon}$ $\kappa.\tau.\lambda.$ would be in Prose $\kappa\epsilon\lambda\epsilon\upsilon\omega\nu$ or $\delta\tau\iota$ $\kappa\epsilon\lambda\epsilon\upsilon\epsilon\iota\varsigma$, '(is this what you want) when you bid me,' &c. On $\alpha\upsilon\tau\omega\varsigma$ see § 48, 2.

135. $\epsilon\acute{\iota}$ $\mu\acute{\epsilon}\nu$ $\kappa.\tau.\lambda.$ The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. $\acute{\alpha}\rho\sigma\alpha\nu\tau\epsilon\varsigma$, 'making it fitting,' pleasing, to my mind; cp. the Adj. $\theta\upsilon\mu\acute{\eta}\rho\eta\varsigma$, 'pleasant.' $\acute{\alpha}\nu\tau\acute{\alpha}\xi\iota\omicron\nu$, 'an equivalent,' for Chryseis.

137. $\delta\acute{\omega}\omega\sigma\iota\nu$, § 13. On the second $\delta\acute{\epsilon}$, see on l. 58. The Subj. $\xi\lambda\omega\mu\alpha\iota$ gives a peremptory tone (= I am resolved to take); § 29, 1.

139. $\kappa\epsilon\nu$ with the Fut. $\kappa\epsilon\chi\omicron\lambda\omega\varsigma\epsilon\tau\alpha\iota$, § 35; so ll. 175, 523.

$\acute{\omicron}\nu$ $\kappa\epsilon\nu$ $\iota\kappa\omega\mu\alpha\iota$, 'whom (in the case supposed) I shall come to,' § 33, 1.

140. $\acute{\eta}$ $\tau\omicron\iota$ (also written $\acute{\eta}\tau\omicron\iota$) is a strong affirmative, § 49, 1; distinct from $\acute{\eta}\tau\omicron\iota$, 'either.'

141. $\epsilon\rho\acute{\omicron}\sigma\sigma\omicron\mu\epsilon\nu$, Aor. Subj., § 13, A: so $\acute{\alpha}\gamma\epsilon\iota\rho\omicron\mu\epsilon\nu$, $\theta\epsilon\acute{\iota}\omicron\mu\epsilon\nu$, $\beta\acute{\eta}\sigma\omicron\mu\epsilon\nu$.

144. The order is, $\epsilon\acute{\iota}\varsigma$ $\tau\iota\varsigma$, $\acute{\alpha}\nu\eta\rho$ $\beta\omicron\upsilon\lambda\eta\phi\acute{\omicron}\rho\omicron\varsigma$, $\xi\sigma\tau\omega$ $\acute{\alpha}\rho\chi\acute{\omicron}\varsigma$.

148. $\acute{\upsilon}\pi\acute{\omicron}\delta\omicron\rho\alpha$, $\iota\delta\acute{\omega}\nu$, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. $\epsilon\pi\iota\epsilon\mu\acute{\epsilon}\nu\epsilon$, 'that dost wear' as a coat of armour; $\xi\nu\nu\mu\iota$, § 11, 4.

150. *πρόφρων*, cp. l. 77. *παίθηται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

152. *αἰχμητῶν*, Gen., § 19, 5.

154. *οὐδέ μὲν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίῃ*, in Thessaly, the home of Achilles.

157. *ἤχησσαν*. Hiatus, § 54.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, c.

159. *τιμὴν*, 'vengeance,' lit. payment; cp. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, &c., as ll. 180, 429.

162. *δόσαν δέ κ.τ.λ.*, cp. l. 79. *νῆες*, § 22, 2.

163. *μὲν*, = *μήν*, § 49, 4. *ἴσον*, for *ῖσον*, § 54. *δυνάστες*, § 55, 1.

164. *Τρώων πολίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἄν*, § 33, 1, c.

165. *πολυαῖκος*, i.e. full of rapid movement, onset, flight, &c. (*ἀίσσω*).

167. *τῷ*, Art. of contrast, § 47, 2.

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *ἴμεν*, Inf., § 15, A. *κορωνίσιν*, 'curved.'

170, 171. *οὐδέ σ' ὄλω*, *σ'* is for *σοι*; *ὄλω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξαι*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπισύσονται*, Pres. *ἐπισσεύω*: Reduplication, § 11, 2.

174. *ἐμείω*, § 23. *πᾶρα*, = *πάρεισι*, § 41, 1.

175. *κα*, as l. 139, 'will honour me' (if you do not). *μητέρα*, § 17.

180. *Μυρμιδόνες*, the Thessalian people of whom Achilles was chief.

184. *πέμψω*, Fut. Ind., of what he is obliged to do: *ἄγω*, Subj., of what he does of his own will; *κα* shows that the latter depends on the former, 'I in that case will,' &c., § 31, 1.

186. *στυγέω* is the usual word in Homer for the *feeling* of fear: *φοβέομαι* and *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσορώσωσι*, 'look upon him equally with a god,' i.e. as equal to a god.

δμιοωθήμεναι ἀντην, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στήθεσσι* a locative Dat., 'his heart within debated in his breast.'

190-192. *δ γα* gives point to the alternatives, *ἢ-ἢε*, § 47, 1.

In l. 191 *δ* (*δέ*) marks the contrast with *τοὺς μὲν κ.τ.λ.*

191. *ἀναστήσειεν*, 'make them rise,' i.e. break up the assembly. *τοὺς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *εἰς δ κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στῆ*, 'came and stood,' cp. l. 6. *κόμης*, 'by the hair.'

200. *οἱ*, *Athene*, 'her eyes looked terrible.'

201. **πτερόντα**. Words are so called because they are imagined to fly from the speaker to the hearer—a kind of personification.

μιν, with **προσῆδα**. **φωνήσας**, 'raising his voice.'

203. **ἰδη**, Mid.: cp. **δράτο**, l. 56. Some ancient critics read **ἰδης**.

205. **τάχ' ἄν . . ὀλίσση**, a solemn threat, § 20, 4. **τάχα**, 'quickly.'

211. **δνειδισον ὡς ἔσεται περ**, 'revile him (by telling him) how it will be'; **ὡς ἔσεται περ** standing as object to **δνειδισον**: cp. Od. 21. 212 **σφῶν δ' ὡς ἔσεται περ ἀληθείην καταλέξω**, 'I will tell you the truth as to how it will be.' **ἦ τοι**, see l. 140.

216. **εἰρύσασσθαι**, 'to uphold,' 'save': Aor. of the *act* of obedience which kept the command from failing.

217. **καὶ . . περ**, § 40, 8. **ὥς**, 'so,' § 48, 1.

218. **ἔκλινον**, Gnostic Aor., § 25, 2. **αὐτοῦ** is emphatic, 'he who listens to the gods is heard himself in return.'

219. **ἦ**, 'spoke,' § 8, A, 2: the 1 Sing. **ἡμί**, 'I say,' occurs in Aristoph.

221. **βεβήκει**, 'took her way': the Pf. **βέβηκα** expresses the attitude of walking, the step or stride, § 20, 2; hence **βεβήκει**, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. **πόλεμος**, the ordinary battles in which the whole army (**λαός**) took part, is opposed to **λόχος**, ambush, which was the work of chosen champions (**ἀριστῆες**). **πόλεμόν**, § 53, 3.

228. **τέτληκας**, 'hast the heart,' § 20, 2. **κῆρ**, 'destruction.'

230. **ὅστις κ.τ.λ.** 'from any one who speaks in opposition to you,' the Clause standing as object to **ἀποαιρεῖσθαι**.

231. **δημοβόρος βασιλεύς** is an exclamation (not Nom. for Voc.).

Note that the charges of cowardice and avarice are merely rhetorical, and do not answer to anything in Homer's character of Agamemnon.

232. **ἦ γὰρ ἄν κ.τ.λ.** 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achæan **δικασπόλοι**, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505.

236. **περὶ . . ἔλαψε** takes a double Acc., as a Verb of 'taking from.'

238. **θέμιστας**, 'judgments,' the usages which in a primitive society answer to what we should call 'the course of justice.'

239. **εἰρύεται**, 'have in their keeping,' 'uphold,' § 20.

πρὸς Διός, 'at the hands of Jove,' by his authority.

ὅρκος, here in its strict sense, the object sworn by.

244. **ὃ τ'**, 'that,' § 48, 2.

245. ποτί, in Tmesis, = προσέβαλε γαίη.

250. τῷ, Dat., § 38, 1. μερόπων, a conventional Epic word, the meaning of which is unknown; see § 57, 2.

251. τράφεν ἡδ' ἐγένοντο. The more important word is put first.

256. κεχαροίατο, Reduplicated Aor., § 4.

257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; πυθέσθαι τι τινός, to hear a thing of a person.

258. περί . . ἔστέ, 'are beyond,' 'excel.'

βουλῇν, 'in counsel,' Acc., § 37, 4. μάχεσθαι, § 36, 2.

262. ἴδωμαι, Subj., § 29, 6: on the Hiatus, § 54.

263. οἶον Πειρίθοον = οἶος ἦν Πειρίθοος, by 'Attraction.'

265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.

268. Φηροῖν, the Centaurs; φήρ is Æolic for θήρ (Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.

270. ἀπῆς, possibly 'distant'; if so ἐξ ἀπῆς γαίης is a repetition of τηλόθεν. Or, Ἀπῆ γαίη may be an old name for the Peloponnesus; see Mr. Gladstone's 'Studies on Homer,' I. 379.

271. κατ' ἐμ' αὐτόν, 'by myself,' i.e. as an independent πρόμαχος.

273. καὶ μὲν = καὶ μὴν, § 49. ξύνειν, § 2.

274. ὑμεῖς (= ὑμεῖς), § 23.

275. ἀποαίρεο, for ἀπο-αἰρέ-εο.

277. θέλ'. The εἰ forms one syllable with the final η of Πηλείδῃ. The choice is between this unusual Synizesis (§ 51, 6) and the reading θελ' from the post-Homeric form θέλω.

278. οὐ ποθ' ὁμοίης κ.τ.λ. 'has a right to no common measure of honour': ὁμοίος is often = 'common to all.'

283. Ἀχλλῆϊ μεθίμεν χόλον, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 iras . . Marti redonabo.

284. ἔρκος πολέμοιο, 'a bulwark against war,' § 39, 1.

289. ἃ τιν' οὐ κ.τ.λ. 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'

291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The δνειδεα are half personified (like ἔπεα πτερόεντα, l. 201); as in Hdt. 7. 160 δνειδεα κατιόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμόν, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῖν ἔπεα κακά, 'when the wine goes down evil words are floated up.' With προθέω cp. Od. 24. 319 θριμνὸν μένος προὔτυψε, 'rage charged forward' (like Τρῶες δὲ προὔτυψαν in the Il.). On the Inf. μνησθῆσθαι see § 36, 1.

292. ὑποβλήθην, 'taking up,' 'interrupting': there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπέβομαι, Fut. with εἰ δὲ, cp. l. 61.
 296. ὄτω, cp. l. 170. Achilles echoes l. 289, mockingly.
 299. γὰρ points the contrast between ἀφέλεσθε and δότες, 'since you have but taken away what you gave.'
 302. εἰ δέ (εἰ δ' ἄγε, &c.) is generally explained by supposing an Ellipse (εἰ δὲ βούλει), but this is very doubtful. Probably εἰ is originally a kind of interjection: cp. Lat. *eia age*. γνῶ-ωσι, § 13.
 306. ἔϊσας, an Epic variety for ἴσας, used in certain phrases only.
 307. ἦϊε, Impf. of εἶμι, § 11, 3. Μενοντιάδῃ, Patroclus.
 311. ἐν is adverbial, 'went among,' i.e. with them.
 314. λύματα, = Attic καθάρματα, 'off-scourings.'
 317. ἑλισσομένη περὶ καπνῷ, 'eddying round the smoke,' i.e. borne up in the smoke-wreaths. So in Il. 22. 95 ἑλισσόμενος περὶ χειρῇ, of a serpent 'coiling himself round (the inside of) his nest.'
 320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta, Hdt. 7. 134.
 322. κλισίην, Acc. with a Verb of motion, § 37, 6.
 323. ἀγέμεν, Inf. = Imperative, § 38, 3.
 324. δώσιν, usually δώ-η, § 2. ἔλωμαι, l. 137.
 326. ἐπὶ μῦθον ἔτελλε, l. 25.
 331. ταρβήσαντε, 'struck with awe'; cp. θαρσέσας, l. 85.
 333. ἦσιν, for 'ἦσιν, § 54.
 338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'
 340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, § 51, 6.
 341. γένηται, Subj. with εἰ, § 33, 1, c.
 342. ὁλοῦσι, ὁλόος, § 51, 3, c.
 343. πρόσσω καὶ ὀπίσσω, i.e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.
 344. μαχεῖοντο should probably be μαχεοίαν' (3 Plur.): Opt. because the case contemplated in ὅπως... is imaginary, § 34.
 349. ἐτάρων, join with νόσφι λιασθείς.
 350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἶονα.
 352. περ. in its simplest use, 'very.'
 353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.' ὀφείλλεν, Homeric form for ὀφείλεν.
 356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part. of ἀπηύρων.
 362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
 363. εἶδομεν, for ἑείδομεν, § 54. Besides the long and short Stems in οἶδ-(α), ἰδ-(μεν), this Pf. uses two others—
 εἶδ-, in the 1 and 2 Plur. Subj. εἶδ-ομεν, εἶδ-ετε, and the Part. Masc. εἶδ-ώς (but Fem. ἰδ-ύια): also in the Fut. εἶσομαι (for εἶδ-σομαι).
 εἶδε-, in the Subj. εἶδέ-ω (or εἶδῶ), εἶδῃς, εἶδῃ, 3 Plur. εἶδῶσι; also Opt. εἶδε-ῖν-ν, and Fut. εἶδῃ-σειν.

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδυῖν see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περι-σχεο, 'protect,' metaphor as in ἀμφιβέβηκας, l. 37.

ἐῆος, Gen. of ἐὺς, 'good,' with peculiar rough breathing.

394. λίσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. αἶο with ἀκουσα. πατρός, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home: see Ar. Nub. 1067-8.

399. ὅπποτε, 'whenever the time was that.'

403. Βριάρεων—Αἰγείωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπὶ with ἀρῆξαι, Tmesis, § 41, 2.

409. τοὺς δὲ . . Ἀχαιοὺς, § 47, 2. ἀμφ' ἔλα, the camp being in the bay between the two promontories, Rhœteum and Sigeum. ἔλσαι is 'to pen,' drive into a corner (Root *fel*).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκοῦσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῷ σε κακῇ αἰσῇ τέκον. αἰνὰ, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἔσχε-το, ἔσπε-το). αἰσῇ, Instrumental Dat., § 38, 3.

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast.'

428. ἀπεβήσεντο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίῃ, 'doing violence to his unwillingness.'

434. προτόνοιον, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὔναί) thrown out with ropes attached to them: see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὔλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the *οὔλαι* (*οὐλοχύτας ἀνέλοντο*) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (*οὐλοχύτας προβάλλοντο*, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (*κατάρχεσθαι*) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (*μηρούς τ' ἐξέταμον*) and covered up between two layers of fat (*κνίσση*); slices of meat from other parts of the carcase were laid upon the fat (*ἐπ' αὐτῶν ὠμοθέτησαν*), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms *μήρα* (l. 464) and *μηρία* (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of *μηροί*, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ὤψαο, 'didst bear hardly on,' 'punish': cp. *ἐν-ιπή*, 'rebuke.'

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is *δίπτυχοι*: § 22, 2.

462. ἐπί, with *λείβε*, 'poured over them.'

466. ἐρύσαντο, 'drew off' (from the spits).

467. τετύκοντο, redupl. Aor., § 4.

468. ἔσσης, 'even,' fair to all; cp. l. 306.

469. ἐξ . . ἔντο (*ἔημι*), 'let away,' 'satisfied': cp. *μεθέμεν χόλον* l. 283.

470. ἐπιστήψαντο, 'filled up.' *ποτοῖο*, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι *δεπέεσσιν*, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb *ἀρχεσθαι* may be applied to any preliminary ritual, and *ἐπί* gives the notion of going 'over' or round the company, as in *ἐπύχετο* (l. 50), *ἐπαγείρειν* (l. 126); see Merry and Riddell on Od. 3. 340.

473. *καλόν*, used as an Adv. = Attic *καλῶς*, § 37, 1. *παιήονα*, the song of rejoicing.

474. *φρένα*, Acc. of the seat of feeling, § 37, 4.

475. ἐτί, in Tmesis, = *κνέφας ἐπῆλθε*.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

481. *πρήθω* has the meanings 'blow' and 'burn.'

κύμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the *κύμα*'; also l. 496.

481, 482. *ἀμφί* is used adverbially, *στέφῃ* is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρη, 'on the stem of the ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 48, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπὸ, Adv., 'under it.'

490 ff. πωλείσκειτο, φθινύθεσκε, ποθέσκε are Iterative forms, § 10.

492. πτόλεμος is an Epic form for πόλεμος: so πτόλις for πόλις.

493. ἐκ τοῖο, i.e. from the meeting with Thetis. δυωδεκάτη, l. 425.

Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεται, Impf. 'did not meanwhile forget,' § 27.

496. ἄλλ' ἢ γ', Art. as in l. 320, § 47, 1. ἀνεδύσετο, § 9, 3.

497. ἡερίη, 'in the early morning,' cp. ἡρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χθιζὸς ἔβη, l. 472 πανηγύριον ἰλάσκοντο, &c.

498. εὐρύοπα 'looking far and wide,' here an Acc., as if from εὐρύοψ: more commonly it is a Nom., § 17.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. δφέλλωσιν, 'increase,' 'glorify.'

513. ὧς, 'so,' § 48, 1. ἐμπεφυῖα, 'clinging close': on the form, see § 6, 2.

515. ἀπόειπε, 'refuse.' ἐπι=ἐπεστι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθοδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i.e. without fresh provocation, § 46.

523. κε with the Fut., § 35: cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθήσῃ, Pf. Subj., § 13, A.

526. οὐ γὰρ ἐμὸν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσει, Tmesis, δφρύσι being an Instrumental Dat., § 38, 3.

529. ἐπερρώσαντο. The Verb ῥώμαι is used of quick, springing movement: here of the hair tossing forward with the nod.

531. διέτμαγεν, 'parted,' § 2; τμήγω=τέμνω (Il. 16. 390).

536, 537. μιν, with ἡγνοίησεν, 'she was not unaware (about him) that he,' &c., Acc., § 37, 7. Ἰδούσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

546. εἰδήσειν, see on l. 363. χαλεποί κ.τ.λ.= 'it will be difficult for you to know them,' § 36, 2: cp. l. 589.

550. ταῦτα ἔκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, ll. 85, 173) is used

strengthen the affirmation. *πάρος*, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. *μή σε παρείπη*, 'lest she have gained thee over.' *παρειπεῖν*, like *παράφημι* in l. 577 (Attic *παραγαρεύω*), 'to talk over.'

558, 559. *ὥς . . τιμήσης*, 'that thou wilt honour.' The Subj. (not Opt.) after *κατανεύσαι* because the event is still future, § 34, 2, c.

561. *δαιμονίη*, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

δῖαι, 'art foreboding, suspecting.'

562. *ἀπὸ θυμοῦ*, 'away from my heart,' i.e. out of favour.

567, 568. *ἄσσον ἰόνθ'*, i.e. *ἰόντα*, Acc. after *χραίσμωσι*, 'avail not against the assault.' *χραίσμεῖν* usually takes an Acc. of the *thing* kept off; here *ἄσσον ἰόντα* (*με*) = 'my coming on,' § 37, 7. *ἀάπτους*, 'not to be touched,' 'irresistible.' *ἐφέλω*, 'put forth,' 2 Aor. Subj., § 13, A.

572. *ἐπὶ ἤρα φέρων*, by Tmesis for *ἐπιφέρων ἤρα*, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was *ἐπὶ ἤρα*: see Mr. Merry's note on Od. 3. 164.

575. *κολφόν*, 'noise,' 'a wrangle': hence *κολφάω*, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. *σὺν . . ταράξῃ*, Tmesis; cp. *con-* in *confundo*.

580. *εἰ περ κ.τ.λ.*, 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words *ὁ γὰρ πολὺ φέρτατός ἐστι*.

582. *καθάπτεσθαι*, 'take him in hand': Inf., § 36, 3.

586. *τέτλαθι*, Pf. Imperative, § 8, 2. *ἀνάσχεο*, 'bear up,' 'endure.'

589. *ἀργαλῆος . . ἀντιφέρεσθαι*, i.e. 'hard to set oneself against,' § 36, 2.

591. *τεταγών*, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. *κάππεσον*, for *κατ-έ-πεσον*, § 24 *sub fin.*

596. *παιδὸς ἐδέξατο*, 'took from her son,' as 24. 305 *κύπελλον ἐδέξατο ἧς ἀλόχοιο*. *χειρὶ*, 'in her hand.'

598. *οἶνοχόα* is applied to 'nectar,' by a slight extension of use.

600. *διὰ* with the Acc. of motion 'through,' § 42, 3. *ποιπνύω* is an Intensive, formed by reduplication from *πνέω* (root *πνν-*).

603. *οὐ μὲν*, 'nor yet,' § 40, 4.

606. *κακκείοντες*. The form *κεῖω* is probably a Desiderative of *κεί-μαι*.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. *ἱκάνοι*, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to 1. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον πανύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πέδησας οὐδ' αἶψ' λαβὼν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εἶρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὔδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο·
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρός ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek *ἀγορή*, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. *ἵπποκορυσταί*, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. *χαλκοκορυσταί*, 'brazen-helmeted.'

2. *νήδυμος*. The ancient grammarians doubted, in this and similar places, between the forms *νήδυμος* and *ἥδυμος*, Aristarchus deciding for *νήδυμος*. His authority has banished *ἥδυμος* from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttman conjectured with great probability that *νήδυμος* is only an old mistake for *ἥδυμος*. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttmann supposed to have been attached to the following word (*τῶν ἥδυμος* thus passing into *τῶν νήδυμος*, *ἔχεν ἥδυμος* into *ἔχε νήδυμος*, &c.). The fictitious *νήδυμος* was then put for *ἥδυμος* everywhere, probably by the Alexandrian critics.

4. *τιμήσει* δόλῃσαι δέ. The MSS., except Ven. A, have *τιμήσῃ* δόλῃσαι δέ. The form *τιμήσει* is supported by the scholia, and by the reading *τιμήσῃ* in Ven. A. For the Optative cp. 24. 680 *δρμαίνοντι* ἀνὰ θυμὸν ὅπως . . ἐκπέμψειε. The Subj. after a past Tense is rare in Homer: see § 34, 2, *b*.

6. οὐλον, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. πάντα μάλ', to be taken together, = 'quite all.'

ἀγορεύμεν, Inf. for the Imperative, § 36, 3.

12. πανσυδίῃ, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυδίῃ*, perhaps rightly.

13. ἀμφὶς . . φράζονται, 'are of opposite minds': so 15. 345 ἀμφὶς φρονέοντε. But in 18. 254 ἀμφὶ μάλα φράζεσθε means 'consider looking both ways,' i.e. carefully.

15. ἐφῆπται, 'are fastened upon,' made sure to.

19. ἀμβρόσιος, 'divine.' So l. 57 ἀμβροσίην διὰ νύκτα.

20. Νηληϊῆν υἱ, 'son of Neleus': so 4. 237 Κανανῆος υἱός, &c.

21. γερόντων, 'of the chiefs,' who were not necessarily old men.

22. Join μιν προσεφώνες.

27. σεῦ, to be taken with κήδεαι.

36. ἔμελλον, so Aristarchus; most MSS. have ἔμελλε. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. φῆ, 'he thought'; cp. 5. 473 φῆς . . πόλιν ἐξέμεν.

39. ἐπ', to be taken with θήσειν, by 'Tmesis,' § 41.

40. διὰ κρατερὰς ὑσμῖνας, 'through' in the literal sense, i.e. in the course of (the war).

41. ἀμφέχυν' ὀμφή, see the note on l. 103. The word ὀμφή always implies a *divine* utterance.

43. νηγάτεον. The old derivation from *νέο-ς* and *γίγνομαι* (root *γεν, γά*) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi p. 61).

49. φῶς ἐρέουσα. Cp. Od. 13. 94 ἔρχεται ἀγγέλλων φῶς—said of the morning star.

53. βουλὴν was read here by Zenodotus, βουλή by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. ἔω is more commonly intransitive, but it may be transitive, as in 24. 553.

54. Νεστορῆ . . βασιλῆος. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 Γοργεῖν κεφαλὴ δεινοῖο πελάρου.

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'
57. διὰ νύκτα, 'through the night,' thought of as a space, cp. l. 40.
73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.
75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.
81. κεν φαίμεν, 'we should have thought;' the Opt. with κέν used of an unfulfilled condition in the past, see § 30, 6. μᾶλλον, 'rather' (than attend to it).
- 76-83 are perhaps an interpolation. If they stand, the next two lines ὡς ἄρα φανήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way. and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλή γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.
89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentis *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.
90. πεποτήγатаι, 'are on the wing,' § 28.
92. βαθείης, 'flat,' 'low-lying.'
95. τετρήχει, 'was in disorder,' Plupf. of ταρασσώ.
96. λαῶν, governed by ὑπὸ in the preceding line.
101. κάμε τεύχων, = ἐτευξε κάμων, 'made by his labour.'
103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).
111. ἄτη, in the simple sense of 'mischief,' 'calamity;' or perhaps 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseis, but to the command of Zeus to return (l. 114).
113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence ἐκπέρσαντα ἀπονέσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed that,' &c. Cp. 4. 341., 6 529.
115. δυσκλέα, for δυσκλέα, cp. l. 275.
122. τέλος δ' οὐ πώ τι πέφανται. The clause is subordinate in sense, 'with no end yet in sight;' § 57, 4.
125. Τρῶας, governed by λείξασθαι, 'to muster the Trojans.' ἐφέσποι 'at home' in Troy, native Trojans.
127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129 πλέας, = πλέονας, a collateral shorter form, like χέρεια beside χερείονα.

132. πλάζουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59.

138. αὐτως, 'as ever,' with no progress made.

144. φή, 'as,' a word read by Zenodotus here and in I. 4. 429.

145. πόντος is used when a particular tract of sea is meant. θάλασσα is the sea generally.

148. ἐπὶ τ' ἡμῖν, sc. λήϊον, 'bends with the wind.'

153. οὐρούς, the channels by which the ships were drawn up and launched again.

154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.

165. ἀμφιέλισσας (ἐλίζ, Fem. ἐλίσσα) probably means 'rounded on both sides,' evenly built at the bows.

179. μηδέ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρώει is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μήδ' ἐτ' ἐρώει, for τε is out of place here (§ 40, 9).

182. ὅπα, with ξυνέηκε, not φωνησάσης.

189. ὅε here marks the Apodosis to ὅν τινα μὲν κ.τ.λ.

190. δαμῶνι, see I. 561. οὐ σε ζοικε κακὸν ὥς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. I. 15. 196 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισέσθω. A similar form of address, conveying exhortation under the veil of praise, is found in II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ζοικ' ὀτρυνέμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.

191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαοῖς = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. μή τι... βέβη, 'see that he does not do,' &c., expressing fear that he will, § 20, 5.

196. διοτρεφέων βασιλῶν. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. ἔ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἦ τ' ἐστὶ δίκη θείων βασιλῶν | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.

198. δήμου τ'. The τε—τε connect ἴδοι with βοῶντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. *Θεράττης*, the 'bold' insolent talker (*θάρος*); cp. Od. 22. 287 *Πολυθερείδης φιλοκέρτομος*, also *Θεράσιλοχος*, 'Αλιθέρης.

ἐκολῶα, 'wrangled,' from *κολῶς* (1. 575).

213. *ᾗδῃ*, 'had in his mind,' 'was ready with,' a great store of disorderly speech. *οἶδα* includes moral as well as intellectual qualities; cp. 6. 351. *ἔπεα*, not so much 'words' as 'things to say.'

214. *ἐριζέμεναι*, 'for striving,' i. e. wherewith to strive.

217. *φορκός*, probably 'bandy-legged,' Lat. *falcus*. *τῷ δὲ οἱ ὤμω*, 'and then his shoulders,' § 47, 2, *δ*.

218. *συνοχωκότε*, 'stooping together,' *συν-έχω*. The form *συν-οχωκότε* (given by Hesychius) is more correct; cp. *ὀκωχή*, a stay or buttress.

219. *φοξός*, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' *ἐπενήνοθε*, 'had its place thereon,' Plupf. of a supposed **ἐνέθω*, pf. *ἐνήνοθα* (distinct from **ἀνέθω*, *ἀνήνοθα*).

222. *κεκληγώς*, 'screaming,' § 26. *λέγει*, 'recounted; ' Thersites poured out a *string* of insulting things.

225. *τέο δὴ αὐτ'*, see § 51, 6.

229. *ὅν κέ τις οἶσται*, 'which some one is (accordingly) to bring,' § 35.

232. *ἥ γυναικα κ.τ.λ.* The construction follows the *nearer* clause *ὅν κέ τις κ.τ.λ.*, instead of the main sentence *χρυσοῦ ἐπιδεύεαι. μίσσῃαι, κατίσῃαι* are Subj. (for *μίσσῃαι, κατίσῃαι*).

234. *ἀρχὸν ἐόντα*. The understood Subject is indefinite, 'that one who is a leader should' &c. *κακῶν ἐπιβασκόμεν*, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. *ὦ πέπνες*, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak; ' but see on 5. 109.

236. *πεσσόμεν*, 'digest,' i. e. 'brood over,' 'enjoy.'

238. *χῆμεῖς*, for *καὶ ἡμεῖς*, by Crasis. *προσαμύνομεν* is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read *χ' ἡμεῖς* (for *κε ἡμεῖς*): but the order (i. e. *κέν* following *οἱ*) is against this, and with *κέν* we should have to take *προσαμύνομεν* as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of 1. 507 and 1. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. *ἀκριτόμυθε*, cp. 796 *μῦθοι φίλοι ἀκριτοί εἰσι*. The word *ἀκριτος* suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. *οὐκ ἂν . . ἀγορεύεις*. This is a form of polite request, 'you

not, I presume—,' 'I would suggest to you, not to—,' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιθύντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 28.

275. τὸν λοβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φάσαν, Plur. suiting the sense. ἡ πλῆθὺς . . ἀνὰ δ' δ, Art. of contrast, § 47, 2.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὥς τε γὰρ εἰ. Ameis, contending that ὥς εἰ and ὥς εἰ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἡ μὴν καὶ πόνος ἐστὶν ἀνιθύντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνιθύντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἐμπης κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωτίζ' ὅτ' ἐς Αὐλίδᾳ κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωτίζά the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτε = 'since,' 'after,' cp. Il. 21. 80 ἥως δέ μοι ἐστίν | ἥδε δωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλθλουθα, and Od. 3. 180 τέτρατον ἡμᾶρ ἔην ὅτ' ἐν Ἀργεῖ νῆας εἶσας | Τυδείδω ἔταροι . . | ἵστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the

phrase is used of a long period. But in all these the time is *relatively* short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *δηρόν τε μένειν*, and l. 325 *ὄψιμον ὀψιτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χθιζά τε καὶ πρωϊζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *ἔτε* without any particle of transition.

The interpretation now given was suggested by Lehrs in his book *De Aristarchi studiis Homericis* (p. 382), and adopted, with a slight modification, by Nägelsbach (*Anmerkungen zur Ilias*, ed. 1834).

314. *ἔλεινα*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφοποῦτο τέκνα*.

318. *ἄριζηλον*, 'very plain;' by being turned into stone the serpent became a mark for all eyes, a kind of monument of the event. Cp. the similar fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἐγγυθι γαίης νηὶ θεῶν ἱκελον, ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version of this passage, *Metam.* 12. 22 'Ille, ut erat, virides amplexus in arbore ramos Fit lapis et servat serpentis imagine saxum.' Such stories were doubtless suggested by a fancied likeness of some rock or stone to the object in question. Another reading is *ἀτρηλος*, a variety of *ἀτρηλος* 'invisible.' This variant is ancient, since it is followed in Cicero's translation, *Div.* 2. 30, 63 'qui luci ediderat genitor Saturnius idem abdidit.'

321. Join *θεῶν ἐκατόμβας*.

322. *Κάλχας δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *ὅθ' αὐτίκ'*, see § 51, 6.

323. *ἄνεω*, Nom. Plur. of an adjective *ἄνεως* 'silent.' Aristarchus read *ἄνεω*, used it for an adverb, used like *ἀκὴν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*.

325. *δοῦ*. The original form is doubtless *δο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενόιατο*, i.e. 'they may, for aught I care.'

342. *αὐτως*, i.e. just as if the plans and treaties had never existed.

347. *ἀνυσσι*, 'result,' 'attainment;' i.e. they will come to naught.

αὐτῶν is Masc., referring to *τούσδε* in l. 346.

348. *ἵεναι* depends on *βουλεύωσι* in the last line.

349. *εἰ τε . . εἰ τε*, so the best MSS.: others have *ἢ καὶ οὐκ*.

ψεύδος, 'false,' cp. 9. 115 *οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀσπράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Hom.

e.g. *Τρώων ἄλγος* 'sorrow for the Trojans,' *χόλος υἱος* 'anger on account of his son,' &c. Cp. also II. 3. 206 *σεῦ ἀγγελίη* 'a message about you,' and the genitives quoted on l. 397. The word *δρμημα* does not elsewhere occur, but its meaning may be inferred from that of *δρμάω* and *δρμαίνω* (cp. 10. 28 *πόλεμον θρασὺν δρμαίνοντες*). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be 'the foremost to perish,' i.e. he will be put to death at once.

363. *φρήτρηφιν*, used as a Dat.: see § 40.

The *φρήτρη* (Attic *φρατρία*) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 *οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο*. So Tacitus, *Germ.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. *κατὰ σφίας*, 'by themselves,' cp. 1. 271.

376. *ἀπρήκτους*, 'in which nothing is done,' 'fruitless.'

379. *ἐς γέ μίαν* (sc. *βουλήν*) *βουλευόμεν*, 'take counsel to one purpose.' The *γέ* emphasises the phrase *ἐς μίαν*.

382. *θεσθω*, 'put in order,' 'set right.'

384. *ἄρματος ἀμφὶς ἰδών*, 'seeing to his chariot.'

385. *κρινώμεθα*, 'bring matters to an issue,' Lat. *decerno*.

392. *μυνάζειν*, 'to loiter,' a Frequentative or Intensive of *μίμνω*.

393. *ἄρκιον*, 'safe:' 'he shall not be sure to escape' is put by a kind of irony (technically called *litotes*) for 'he shall have no chance.'

397. *παντοίων ἀνέμων*, governed by *κύματα*, 'the waves of (i.e. raised by) all directions of wind.' So II. 305 *ὥς ὅποτε νέφεα Ζέφυρος στυφελίῃ | ἀργεσῆαι Νότοιο*, Od. 13. 99 *αἶ τ' ἀνέμων σκεπώσι δυσαῖαν μέγα κύμα*.

398. *ὀρέοντο*, 'bestirred themselves.'

409. *ἀδελφεόν*, *Acc. de quo*, § 37, 7.

410. *οὐλοχύτας*, see the note on I. 449.

413. *ἐπ'... θῶναι*, 'set upon (the battle),' i.e. so as to interrupt the battle. For the Inf. cp. 7. 179 *Ζεῦ πάτερ, ἢ Αἰάντα λαχεῖν κ.τ.λ.*

414. *πρηνές*, with *βαλλέειν*, proleptically, 'cast down headlong.'

415. *αἰθαλδεν*, 'blackened with smoke,' as in Od. 22. 239. *πυρός*, 'with fire,' Gen. of *material*, § 39, 4.

420. *ἀμέγαρτον*, 'unenviable.' Aristarchus read *ἀλίσσαστον*.

421-432 repeat 1. 458-469, except 425-6.

435. *λεγώμεθα*, 'talk together:' the Middle has the *reciprocal* force.

446. *θονον*, 'made hot haste,' 'bustled.'

452. *πολεμίζειν*, Inf. of consequence, 'wherewith to fight.'

455. *διδῆλον*, 'consuming,' lit. 'making unseen' (*d-fid-ηλος*).
 457. *τῶν*, with *χαλκοῦ*, 'from their armour as they came on.'
 459. *τῶν δ'*, taken up by *ὡς τῶν* in l. 464. So l. 474 *τοὺς δ'*, taken up by *ὡς τοὺς*.
 463. *προκαθιζόντων*, 'as they settle:' join with *ὀρνίθων* (459).
 469. *ἔδινάων*, 'thickly swarming.'
 470. *ἠλάσκουσιν*, 'rush about,' 'dart to and fro.'
 474. *πλατέα*, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
 479. *ζώνην*, 'the waist,' as in *εἰζωνος*, *βαθύζωνος*, &c.
 480. *ἀγέληφι*, locative sense, 'in the herd.'
 481. On this use of *τε*, see § 49, 9.
 483. Join *πολλοῖσι . . ἠρώεσσι*.
 486. Imitated by Sophocles, *Aj.* 23 *ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα*, and Plato, *Phaedr.* p. 96 *ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθές αὐτοὶ (οἱ θεοὶ) ἴσασσι*.

The MSS. of the *Iliad* generally give the remainder of this book under a separate title, *Βουwtία* or *Κατάλογος τῶν νεῶν*. The last part, 816 ff., was known as the *Τρωϊκὸς διάκοσμος*. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—*Ἕλλας* and *Ἑλλήνες*—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. *Ἰόωνες* are not mentioned in the Catalogue, and only occur in one passage of the *Iliad* (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the *Iliad* and *Odyssey* generally, the great national names are *Ἀχαιοί*, *Ἀργεῖοι*, *Δαναοί*. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. *Miletus*, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—*Chios*, *Samos*, *Paros*, *Naxos*, *Ios*, and the rest—are unknown to the *Iliad*. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of *Rhodes*.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Loorian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ἰσθῆβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orochomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἥπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the *Iliad*, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the Theogony, *Ἡοῖαι*, *Κατάλογοι γυναικῶν*, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the *Iliad*: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the *Iliad*. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the *Iliad*.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. Πυθών, or Πυθώ (9. 405), the later Delphi.

529. Λινοθάρηξ, an epithet at variance with 13. 719, where the armour of Ajax is described as *έντεα δαιδάλεα*.

530. Πανέλληνας, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. πέρην ἱερῆς Εὐβοίης, 'over against Euboea;' cp. Aesch. Ag. 190 Χαλκίδος πέραν. So too in Hdt. 8. 44 ἡ περὰ τῆς Βοιωτίας, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 πέρην Ἀλός), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. δπιθεν κομόωντες, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind:' cp also ἀρόκομοι (4. 533).

548. τέκε δὲ ζείδωρος ἄρουρα. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. μιν, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the ἐπιπώλησις of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 μᾶψ ἀτὰρ οὐ κατὰ κόσμον : 5. 204 ὥς λίπον (ἱππους), αὐτὰρ πεζὺς κ.τ.λ. : 10. 99 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται : 15. 241 νέον δ' ἔσαγείρετο θυμὸν | . . ἀτὰρ ἄσθμα καὶ ἰδρὼς | παύετο. Some take πηρός to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times ; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of πηρός.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. ὅσον ἔφ' Ὑρμίνην . . ἔργει, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of Dulichium is a problem of old standing. It can hardly be one of the islands here called Ἐχίναι—the later Echinades—which are small by comparison even with Ithaca ; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—Δουλιχίον τε Σάμη τε καὶ ὕλησσα Ζάκυνθος—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the Ἐχίναι are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the ἡπειρος of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691 ; 15. 519), where he appears as one of three commanders of the Ἐπειοί.

632. Νήριτον is a mountain in Ithaca ; Κροκύλεια and Αἰγίλιψ are probably also places in the same island. Σάμος (in the Odyssey also Σάμη) is the later Cephallenia.

635. ἡπειρος, 'the mainland,' and ἀντιπέραια, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. Πλευρών, Strabo tells us (p. 451), was the city of the Κουρήτες who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. πάντα goes with ἀναστέμεν, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. Tlepolemus occurs again in the Iliad (5. 628), but Rhodes is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taker by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφόμεν τε.

664. ἐπηξέ, 'built:' cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοῦτ' has no construction: it is used as if ἐπεὶ or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasæan gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. Il. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλλήνες; see Il. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθίοι mentioned in Il. 13. 686 ff. are not under Achilles. The Ἑλλάς of Il. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines:' cp. 3. 113 ἔκπους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσάμωρος may be gathered approximately from the similar words ἰδ-μωρος, from ἰδς, 'arrow' (see the note on 4. 242), ὀλακδ-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμτελής (l. 701).

709. πόθεν γε μὲν ἰσθλὸν ἔδοντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθεν to δεύοντο.

718 ff. Philoetetes is not elsewhere mentioned in the Iliad.

727. In Il. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to Οἰχαλίη, cp. l. 596. The legends of Eurystus were localised in various places of this name.

750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. *δτριχας*, 'alike in hair:' *δ-* is for the copulative *δ-* (as in *δ-μός*). So *οιέτας*, for *δ-φέτας*, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. *σταφύλη*, 'with the plummet,' i. e. when measured with it.

770. *ἴπποι θ'*, sc. *πολὸν φέρτατοι ἦσαν*.

772. *ἀπομηνίσας*, 'having taken deadly offence.' *ἀπό* expresses that the quarrel is *à outrance* (cp. Od. 16. 378). So *ἀπο-σकुδμῖναι*, *ἀπο-θαυμάζω* (of utter amazement, Od. 6. 49), &c.

777. *πεπυκασμένα*, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (*ἐντόνειν ἄρμα*) when it was to be used.

ἀνάκτων, with *ἄρματα*, 'the chariots of their masters.' To join *ἀνάκτων ἐν κλισίῃς* would make a pause at an unusual place in the line.

781. *Διτ'*, Dat. governed by *ὑπὸ* in *ὑπέσπενάχιζε*, 'groaned beneath,' 'under the influence of.'

794. *δέγγμενος δππότε κ.τ.λ.*, 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. *μιν*, i. e. Priam; governed by *προσέφη*.

803. *γάρ* introduces the reason for the advice which follows in l. 805.

809. *πᾶσαι πόλεις*, 'the whole of the gate,' there being only one.

813, 814. The actual name was *Βαρίεα*, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Moëtonia, Caria, Lydia. Each group ends with the most distant point; cp. l. 857 (*τηλόθεν ἐξ Ἀλύβης*), 863 (*τῇλ' ἐξ Ἀσκανίης*), 877 (*τηλόθεν ἐκ Λυκίης*).

827. *τόξον κ.τ.λ.* The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 *Ἀμφίος* is the son of *Σέλαγος* (not *Μέροψ*), and dwells in *Παισός*.

840. *Πελασγῶν*. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, *Δάρισα* being the place of that name near *Κύμη*.

851. *λάσιον*, 'shaggy,' an epithet that properly applies to the breast (*στήθεα*, cp. 1. 189). Here however *Πυλαιμένεος κῆρ* is not meant literally, but is simply = *Πυλαιμένης*, like *Πριάμοιο βίη*, &c.

857. *Ἀλύβης*. The name seems to be the same as that of the people known as *Χάλυβες*. They were famous for their mines, but in historical times these were only of iron.

872. *χρυσὸν ἔχων κ.τ.λ.*, 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous *Τειχοσκοπία*, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἑκάστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανὸν πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανὸς δὲ φεύγουσιν τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέουσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers.

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡέριαι, 'at dawn,' 1. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰδὸς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here = ἥτε; so 19. 386. Buttmann wished to read ἥτε, but this is needless, since ἥτε might pass into εὔτε in the same way that ἡός 'good' yields the Adverb εὖ.

12. ἐπιδύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσαισθαι: see the notes on l. 112 and l. 366.

37. δέσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴρος ἄϊρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτηρ ἐμὴ δύσμητηρ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἄγονος, 'without offspring,' 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολλίσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεισι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἔὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἑρακλείους ἦλθε δουλώσαν γόνους.

49. ἀπίης, see on l. 270.

νύδν ἀνδρῶν αἰχμητῶν. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i.e. in the armour of his wife's people; Virg. Aen. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηγορεῖν, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χραίσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to condemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333,—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέειπας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἐρέω.

62. ἐρώην, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκόν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to these gifts.

74. *ναίετε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη*, *ἄλλοι δὲ διακρινθεῖτε τάχιστα*.

78. *μέσσου δουρὸς ἑλὼν*, 'taking his spear by the middle.'

79, 80. *ἐπετοξάζοντο* . . *ιοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον*. There is a slight 'anacoluthon' here; the sentence begins as if the attack described by *ἐπετοξάζοντο* were made in two ways, viz. *ιοῖσιν τε λάεσσι τε*. The two Datives therefore should have gone with *ἐπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιαν οὔτε πρεσβευτὴς οὐδεὶς εἶπε τῶν παρ' ἐκείνων, where *ἔγραψεν* is placed before *οὔτε*—*οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτὴς εἶπε* (see Mr. Shilleto's note, *a. l.*) Cp. also Hdt. *ἐγὼ οὐδένα καὶ ἀνθρώπων δέισας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἔφυγον οὔτε φεύγω*).

83. *στεῦνται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἴσεται κ.τ.λ.*

98. *διακρινθήμεναι*, 'for them to be parted,' i.e. that they should be parted: *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. *Ἀλεξάνδρου ἀρχῆς*, 'the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note).

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὅρκια δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρον*, 'an old man,' the Art. pointing the contrast, § 47, 2, δ. The sentence is quite general. *πρόσω καὶ ὀπίσω*, cp. l. 343.

112. *παύσασθαι*. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat *had* put an end to the war. Inferior MSS. have *παύσεσθαι*.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἀρούρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερὴ δ' ἦν ἀμφὶς ἀλοιφῇ*, and so 14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the *Ταχσκοπία* Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. *διπλακα*, sc. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to *ἀπλοῖδες χλαῖναι* (ll. 24, 230).

138. *τῷ νικήσαντι*, 'to the one who shall have conquered.' The Art. points the contrast implied in *νικήσαντι*, § 47, 2, *d.* *κα* goes with *κεκλήσθῃ*, § 35.

144. According to later poets, Aethra, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see ll. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names *Αἰθήρη* and *Κλυμένη* are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. On the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a hand-maid of Helen.

152. *λειριόεσσον*, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear-cut' form and 'shrill' sound.

153. *τοιοῖς* is predicative: 'in such guise they sat,' = such were they as they sat.

156. *οὐ νέμεσις*, = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join *ἔξεν παρ' αὐτοῦ ἔμειο*, 'sit in front of me.'

164. Cp. Hdt. i. 45 *εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἄκον ἐξεργάσας, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. *ὥς μοι κ.τ.λ.*, 'that so you may,' &c., the two preceding lines being parenthetical,

168. *κεφαλῇ καὶ μέλῃσιν*, 'greater with the head,' i.e. taller: Dat. as in ll. 193, 194. *καὶ* emphasises *μέλῃσιν* (=greater, not merely equal).

175. *τηλυγέτην*, see the note on 5. 153.

176. *τό* is here adverbial, 'wherefore': § 37, i.

179. ἀμφοτέρων, 'both,' is also an Acc. used adverbially.

180. ἔμδς . . κυνώπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἰ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 766 ὡς ἔον εἰ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength); 24. 426, Od. 15. 268., 19. 315. The effect is that of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἰ ποτε in *prayers*, as Il. 1. 39 εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρπεια κ.τ.λ., 1. 394 εἰ ποτε δὴ τι ἡ ἔπει ὄνησας κ.τ.λ. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' This may be implied (an assurance naturally implying some doubt), but is hardly given in the *form* of the words.

183. δεδμήσας. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεὺ πάτερ, ἡ ῥά νυ καὶ σὺ φιλοφροδὺς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with *δρα* and an Impf.

189. ἀντιάνευραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπρωλεῖται, 'passes along,' as in review.

206. σεῦ ἔνεκ' ἀγγελίης, 'on a message about you.' For the use of ἔνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναῖκί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάρον ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable.

210. σπάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπεῖραχεν may be transitive: 'held his broad shoulders high above them.'

211. ἀμφω δ' ἰζομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῷ δὲ διακρινθέντι δὲ μὲν . . δὲ . .). The single clause γερατώτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σὺν τε δὺ' ἐρχομένω καὶ τε πρὸ δ τοῦ ἐνόησε, and Od. 9. 462 ἐλθόντες . . πρῶτος ὑπ' ἀρνείου λυόμην, ὑπέλυσα δ' ἐταίρους (= when we had come, first I got loose, then my companions).

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαιμαρτοεπίης, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἡ καὶ γένοι ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καὶ, but the

ancient critics do not recognise this reading; their only doubt is between η and η . For η = 'although,' cp. 7. 393 $\sigma\upsilon$ φησιν δώσειν· η μὴν Τρῶες γε κέλονται; 22. 279 $\sigma\upsilon\delta'$ ἄρα... η είδης τὸν ἐμὸν λόγον· η τοι ἔφησ γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. $\xi\acute{\alpha}\kappa\omicron\tau\omicron\nu$, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an imperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. $\sigma\iota\kappa$ ἂν... $\epsilon\rho\iota\sigma\sigma\alpha\iota$, 'could not have contended,' § 30, 6.

224. Join $\acute{\alpha}\gamma\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta'$ $\epsilon\iota\delta\omicron\varsigma$, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words ($\Phi\epsilon\iota\delta\omicron\varsigma$ and $\Phi\iota\delta\omicron\nu\tau\epsilon\varsigma$) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 $\kappa\alpha\iota$ $\kappa\epsilon\nu$ Τηλέμαχος τάδε γ' $\epsilon\iota\pi\omicron\iota$. The conditional form, properly speaking, suits only the second clause ($\mu\upsilon\theta\eta\sigma\alpha\iota\mu\eta\nu$); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' $\kappa\alpha\iota$ τ'. The τ' is copulative, $\kappa\alpha\iota$ emphasising $\sigma\upsilon\nu\omicron\mu\alpha$.

238. $\mu\omicron\iota$, with $\mu\epsilon\lambda\alpha$, 'one with me,' = the same as me. The construction is different in 5. 896 $\epsilon\mu\omicron\iota$ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here $\mu\epsilon\lambda\alpha$ is necessary to the sense.

242. $\alpha\iota\sigma\chi\epsilon\alpha$, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299-304 is probably a later notion.

244. $\alpha\iota\theta\iota$ (= $\alpha\iota\tau\acute{\iota}\theta\iota$, $\alpha\upsilon\tau\omicron\upsilon$), 'where they were.'

252. $\tau\acute{\alpha}\mu\eta\tau\epsilon$, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. $\beta\acute{\eta}\sigma\epsilon\tau\omicron$, 'mounted,' here takes an Acc. $\delta\acute{\iota}\phi\epsilon\rho\omicron\nu$.

270. $\mu\iota\sigma\gamma\omicron\nu$. According to the Schol. this does not mean the usual mixing with water (for the $\sigma\pi\omicron\nu\delta\alpha\iota$ are expressly called $\acute{\alpha}\kappa\eta\eta\tau\omicron\iota$, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. $\nu\epsilon\iota\mu\alpha\nu$. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. $\tau\acute{\iota}\nu\upsilon\sigma\theta\omicron\nu$, Dual, because Hades and Persephone are intended.

285. Τρῶας... $\acute{\alpha}\pi\omicron\delta\omicron\upsilon\nu\alpha\iota$, the Inf. for the Imperative, as 2. 413.

287. η τε... $\pi\acute{\epsilon}\lambda\eta\tau\alpha\iota$, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 $\alpha\nu\theta\rho\omega\pi\omicron\iota\varsigma$ $\pi\epsilon\lambda\acute{\omega}\mu\epsilon\theta'$ $\acute{\alpha}\omicron\iota\delta\iota\mu\omicron\iota$.

289. $\acute{\alpha}\lambda\epsilon\acute{\xi}\acute{\alpha}\nu\delta\rho\omicron\iota\sigma\iota$ $\pi\epsilon\sigma\acute{\omicron}\nu\tau\omicron\varsigma$, may be taken with $\tau\iota\mu\acute{\eta}\nu$, 'the penalty

due for Paris on his fall,' or (better) as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δευομένων, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δειπάσουσιν, with ἀφυσσόμενοι, 'drawing off in cups.'

299. πημήνιαν, 'do mischief,' here without an Object: cp. ὑπὲρ ὅρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, δ.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμῖεν, 'be made subject,' i. e. brought into slavery.

308. τὸ γὰρ anticipates the clause which follows: 'knows it, namely to which of the two,' &c.

310. According to the Schol., if the oath one was taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. ἀψορροί, used adverbially, 'back again.'

317. ὑπὸτερος . . ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the *nearest* Nominative.

333. Paris had come into the field wearing only the armour of an archer, see l. 17.

340. ἐκάτερθεν ὄμιλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτέοντες is subordinate to σείοντ' ἐγχέας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266:—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.

350. ἐπευξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

351. ὅ, Art., shows that the reference is definitely to Paris, § 47, 3.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 ὅς δέ τέ μ' ἄνδρα εἰλεῖν καὶ ἐς ὄρμην ἐγχεῖν εἰλεῖν.

353. τῆς, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read αὐτῇ.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

κακότητος, 'for his foul deeds': Gen. of price.

368. παλάμῃφιν, an ablative Gen., § 40.

370. ἐπιστρέψας is Intrans.; cp. ὑποστρέψας, l. 407.

371. ὑπό, c. Acc., expresses *extent under*: the thong *passed under* the neck, § 42, 3.

378. ἐπιδιήσας, 'whirling it round'; Aor. as in l. 350 (supra).

380. ἔγχεϊ, with ἐπόρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. κηρώντι, 'scented.'

383. καλίδουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. ἱανοῦ, Gen. with λαβοῦσα. The Substantive ἱάνον, a garment, is to be distinguished from the Adjective ἱάνος, flexible, an epithet of tin.

388. μιν refers to the same person as ἧ in the preceding line; the Subject to φιλέσσκε being Helen.

391. κείνος is predicative, 'yonder is he,' as l. 344 κείνος δ' γε... ἦσται.

399. δαιμονίη, see the note on l. 561.

400. πολλῶν is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. l. 179.

407. ὑποστρέψας. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. ἀκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.

417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.

424. ἥ, 'for her,' with κατέθηκε in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. ἦλυθες, 'so you have come,' said in a surprised half-interrogative tone.

430. ἦ μὲν, 'yet surely,' 'you must admit that,' cp. l. 215.

433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.

436. ὑπ' αὐτοῦ δουρί, 'under his spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'

435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέομεν, 'let us take our pleasure,' 1 Plur. Subj. of *ἐτάρπην* (*τέρω*), with metathesis (as in *κράδι* and *καρδίη*, *θάρος* and *θράσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle *εὐνηθέντε*, and moreover there is no other evidence of an Aor. *ἐτρέπων*, from *τρέπω*, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce Pandarus, the Trojan archer, to shoot at and wound Menelaus (Il. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (Il. 220-421). At length the armies meet, and the first combats are described (Il. 422-544).

Thus the contents of the book are fairly described by the ancient titles *δρκίων σύγχυσις* and *Ἀγαμέμνονος ἐπιπόλησις*. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, δ. ἡγορόωντο, 'held debate.'

4. δειδέχα[ο], 'pledged.' The form belongs to δεικ-νυμι, not δέχ-ομαι: cp. δεικνύμενος, 'holding out the hand,' δειδασκόμενος, 'greeting,' δεικνύοντο, 'welcomed.' δειδέχατο is the 3 Plur. Plpf. It seems to express *attitude* (viz. that proper to the act of pledging), § 26, 2.

5. αὐτίκα, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. παραβλήσῃν, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. παρμέβλωκε, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. γένοιτο. Aristarchus read πέλοντο.

18. οἰκείοντο is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. ἄκτων is here an Adverb, like ἀκην.

28. κακά, Acc. expressing the sum or result of the action, § 37, 3.

32. § τ[ε] expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So ὅτι in Od. 5. 339—

κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. διατρίβειν, Inf. as an Imper., after the Imper. βάλλεο, § 36, 3.

46. τῶν is governed by πέρα, 'beyond these': cp. l. 257 περὶ μὲν σε τῶν Δαναῶν.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. οὐκ ἀνύω, 'I make nothing,' 'do not gain' my object. Possibly ἀνύω is a Future.

59. πρεσβυτάτην, 'first in dignity.' She is the only goddess called πρέσβα θεά.

60. ἀμφότερον, Adv., 'both ways.' γενεῇ, 'in age.'

74. ἀΐξασα, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. λαμπρόν, with ἀστέρα, l. 76 being parenthetical. On the use of τέ in similes, see § 49, 9.

84. ἀνθρῶπων, with πολέμοιο: so μάχη ἀνδρῶν (3. 241), ἀνδρῶν πόλεμος (5. 332).

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locative Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἐκατόμβην*, properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἑσύλα*, 'stripped,' i. e. took out of its case (*γαυρός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *δοκὸς βοός*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *δν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέχομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *δν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *ἀσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνη*, the tip, in which was the notch for holding the string.

112. *ποτὶ γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ*. The comma which most editors put at *τανυσσόμενος* gives an unusual division of the line.

117. *μελανέων ἔρμ' ὀδυνῶν*, 'the stay (safeguard, hold-fast) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλης*). With the notion of 'a fastening for pain,' compare the phrases *κῆδε' ἐφήπται* (2. 15), *ἔρσι καὶ νεύκος ἐφήπται* (21. 513).

124. *κυκλωτέρες* is predicative: 'stretched the bow circular,' i. e. into a circular form.

129. *ἐχπευκές*, 'bearing bitterness.'

130. Taking *τόσον* with *ὥς ὅτε*, the meaning is that Athene stopped the arrow as far from the flesh as when a mother, &c.; the exact point of comparison being the *distance* at which the arrow was brushed aside. Some however (as Faesi) take *τόσον* absolutely (Lat. *tantum*), = 'so far as to stop it and no more': and this agrees better with the story.

132. *δθι*, 'to the place where' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλός ἦντερο*, 'met so as to overlap': viz. where the two parts of the *θώρακ*

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73). This would be a natural place for the belt to clasp.

137. The μίτρη was a sort of kilt, worn under the θώραξ.

138. πλείστον ἔρυντο, 'did most to ward it off': cp. 5. 538 ἢ δ' οὐκ ἔγχοις ἔρυντο.

141. τίς τε, used in similes and *general* statements, § 49, 9.

142. ἵππων. The Plur. is *general*, 'of some horse,' as 10. 259 ῥύεται δὲ κάρη θαλερῶν αἰζήων. But Aristophanes read ἵππων, as in l. 145.

146. μιάνθην is 3 Dual of a non-thematic Aor. (§ 8) of μιάνω, for ἐ-μιάν-σθην. The σ is lost as in πεφάνθαι for πεφάν-σθαι (Buttm. Spr. II. 244).

151. νεῦρον is the thread which fastened on the head of the arrow.

155. θάνατον is an Acc. of the sum or result of the action, like κατὰ in l. 28. The Impf. ἔταμνον gives the meaning 'the treaty that I made *promises* to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join προστήσας πρὸ Ἀχαιῶν (not πρὸ Ἀχαιῶν μάχεσθαι).

157. ὧς, = ὅτι οὕτως: there should be no full stop or colon at μάχεσθαι.

160. γάρ τε. On the use of γάρ in gnomic passages, see § 49, 9: on the Aorists ἐτέλεσσαν, ἀπέτισαν, § 25, 2.

164. ὅτ' ἄν ποτ' ἄλλωλῃ, the Subj. of solemn prediction, § 13, 2.

166. ὑψίζυγος, 'seated aloft,' = σέλιμα σεμνὸν ἤμερος (Aesch. Ag. 183).

167. The αἰγίς is described in 2. 447 ff., 5. 738 ff.

178. ἐπὶ πᾶσι, 'in all cases': ἐπὶ as in ἐτελεντήτην ἐπὶ ἔργῳ (l. 175).

179. ἔλιον, used predicatively, 'has brought an army in vain.'

182. χάνω... χθών does not imply an earthquake or miracle: it is merely a variation of the phrases χθόνα δόμεναι, γαῖα καλύπτει, &c. εὐρεῖα is a constant epithet of the earth, cp. 11. 74.

185. ὑπάρθεν, 'before' [a vital point was reached].

187. ζῶμα τε καὶ μίτρη, see ll. 133, 137, where the arrow goes through belt, θώραξ, and μίτρη. It follows, as Mr. Leaf shows (*l.c.*), that the ζῶμα was part—the *waist* or lower part—of the θώραξ.

194. φῶτ', so 21. 546 φῶτ' Ἀντήροπος ἰδόν: cp. the redundant use of ἀντήρ, 5. 649 ἀντήρ ἀντήρῃσιν ἐγανούσῃσιν ἀποδίδμενος, and so 11. 92. Note that Asclepius in Homer is still a mere mortal.

197. κλέος, πένθος. Acc. of the sum or result: cp. 11. 28, 155.

209. καθ' ὅμιλον ἐνέ σπρᾶτόν. The difference between ἐνέ and παρὰ is very slight: probably παρὰ gives the notion of being *παρὰ τοῦ σώματος*: 'plunging into the throng on the way through,' &c.

211. βλήμενος ἦν, 'lay where he had been struck'

212. κυκλώσας, 'into a circle,' i.e. all round. Aristarchus read κυκλῶσας.

ὁ δ' ἐν μέσσοις παρίστατο. The δέ marks the apodosis to the clause ἅλλ' ὅτε δή—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγαν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 80, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ.

ἐλεγχείς only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἀνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἐνθα τε, 'to the place where,' cp. l. 132 ἴθυνεν ὅθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὺν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν δτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι, = only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ἢτε πῖσσα. The main question here is whether ἢτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'black and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'black and blacker' (and accordingly) ἢτε

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνη .. ἀπ' ἧς λούμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἥθε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἥθε is an old error for ἡέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδυνάτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann, who took ἥθε here for 'than,' accordingly wished to read ἡύτ' οἰωνοί in the Od. (Lexil. s. v. εἶρε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. Cp. the Attic phrase *ὁ περὶ* —, by which the 1 person who is the centre of the group is included. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual in Homer: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπὸ as 5. 13 τῶ μὲν ἀφ' ἱπποῖν, ὃ δ' ἀπὸ χθονὸς ἄρηντο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 ὁ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.). ἔτερ' ἄρματα, viz. the chariots of the enemy.

307. δρεξάσθω, 'let him aim his blow': the Aor. δρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποντο, 'served,' 'played their part': cp. Od. 20. 237 γυνoίς χ' οἷη ἐμῇ δύναμις καὶ χεῖρες ἔπονται.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 44), and the recurring ὁμοίου πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and the meaning 'common' is also archaic, and nearly confined to this form.

328. μήστωρες ἀυτῆς, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ σφιν, 'their people did not yet hear the battle-cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting.

334. ὁππότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὁπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστέλης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ εἵκελος ἀλκήν, &c.

343. δαινὸς ἀκουάζεσθον ἐμεῖο, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere ἀκουάζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (θήμα, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθίμεν, and take ὀππότε'... Ἄρῃα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with ὀππότε, without any Particle of transition, and in the middle of a line. On the other hand, the asyndeton at ὄψεαι κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γνῶ χωρόμενιο. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἤπια δήνεα, not κακοὶ δόλοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. ὀππτεύεις, the reading of the best MSS., is closer to the stem ὀπιπη (seen in παρθεν-οπίπη-s) than the usual reading ὀπιπτεύεις.

πολέμιοι γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμιοι (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἔτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ ὁδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ... στείλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.

392. πυκνόν, 'closely packed,' because numerous.
399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, *b*.
400. χεῖρα (so Aristarchus, others read χέρηα), = χερείονα: cp. πλεῖ for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.
405. Imitated by Aristophanes, Thesm. 810—
οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.
407. ἀγαγόντε, Dual, meaning Diomedes and himself.
410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers, &c. ἐνθεο, an Aor. Imper. after μή, contrary to the well-known rule. δμοίη should perhaps be δμοιῦη, see the note on l. 315.
417. 'Αχαιῶν, an 'objective' Gen., 'grief for the Greeks when the are made the prey of their foes.' See on 2. 356.
421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα.
423. Ζεφύρου ὑπο κινήσαντος, 'by the stirring of the West wind' cp. l. 276 ὑπὸ Ζεφύροιο λῆης.
424. πόντῳ, 'in the open sea.' For τε (as to which see § 49, 9) some MSS. have τά, but the Art. is not in place here. τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c. while πρῶτα means 'at first,' and is used without the Art. when εἰπει or δεύτερον follows. κορύσσεται, 'gains a crest,' i. e. takes the definite form of a high wave.
426. κυρτὸν ἐὼν κορυφοῦται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.
- 429 ff. The silence of the Greeks, and the noisy march of the Trojans have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.
430. ἔχοντ' ἐν στήθεσιν αὐδὴν, 'having voice (the power of speech) in their breasts.'
- 433 ff. Τρῶες δ' ὥς τ' εἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as εἶες; cp. 17. 755-9—
τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . .
ὅς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κούροι Ἀχαιῶν
οὐλον κεκλήγοντες ἴσαν.
- where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.
437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign. γῆρυς, 'voice,' 'cry.'
443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Æn.* 4. 176-7.
449. ἔπληντο, 'met': cp. 5. 282 θῶρηκι πελάσθη 'reached the corslet': 5. 766 δδύνησι πελάζειν.
454. κροῖνυν ἐκ μεγάλων, to be taken with συμβάλλον, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching to the point where it is heard: cp. 11. 21 πείθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν.

460. πῆξε, sc. Ἀντίλοχος τὸ δόρυ.

465. ὑπέκ βελέων, 'out of range of weapons.'

λελιγμένους ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω, 16. 652 δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.

466. μίνυνθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of *things*.

470. αὐτῷ, his *body*, opp. to θυμός, cp. 1. 4.

473. νίόν, with the first syllable short, § 51, 3, c. The form νόε (for νίος) prevails in Attic inscriptions.

479. Join ὑπὸ δουρί Αἴαντος, like ἐμῷ ὑπὸ δουρί, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain by Ajax. ἰόντα, 'as he came on.' Most commentators join πρῶτον ἰόντα, 'as he came on in the front of the battle.'

483. εἰαμενῇ, 'flat-lying land.'

486. ἵτυν, 'the fellowe' of a wheel.

488. τοῖον, in such fashion, &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαίολος, 'flashing with his helmet'; αἰολόπῳλος, 'with horses that dart to and fro.' See 12. 167.

491. δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a *distant* place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. l. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναδής, 'ruthless.'

522. ἄχρις ἀπηλόησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Arista read; the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a *new* attack, and Hector in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas bids Prothoenor, and then Ajax καρπαλίμως ἀπὸντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. ἐν κομόωντες and ὅπιθεν κομόωντες (Il. 2. 542).

535. πελεμήθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἀβλήτος καὶ ἀνούρατος, include every kind of wound; βάλαι being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἐρῶν, the 'rush' or 'spring.' The word is applied to movement due to a single impulse: hence δουρὸς ἐρῶν = 'the range of a spear,' i. e. the distance that the impulse carries it.

BOOK V.

IT is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth celebrates the exploits of Diomedes. In technical language, it is his *ἀριστεία*. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded by an arrow from Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone from Aphrodite, who comes to the rescue, is herself wounded by Diomedes and flies to Olympus (166-430). Apollo and Ares now aid the Trojans

after rebuke from Sarpedon, Hector rallies his forces, and Diomedes has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomedes, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of Διομήδους ἀριστεία is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289-292 are quoted as occurring ἐν Διομήδους ἀριστείῃ.

A peculiar character is given to the 'Aristeia' of Diomedes by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomedes's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomedes, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomedes says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστὲρ[ι] ὀρωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφάλῃσι, the Subj. because the clause is qualifying or limiting in sense: Diomedes was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. παμφάλῳ is not compounded with

παρ-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. *βαμβαίνω*, 'to stagger.'

**Ωκεανοῖο*, Gen. of *material* (as *πρήσαι πυρός*, to burn with fire): cp. Od. 6. 224 *αὐτὰρ δ' ἐκ ποταμοῦ χροά νίξετο* (= with water from the river).

11. *πάσης*, 'of every kind,' so *ἀγρια πάντα* (l. 52): cp. I. 5.

12. *οἱ*, Diomedes. *ἀποκρινθέντε*, 'coming forward from the throng' (*δμῖλος*), as *πρόμαχοι*.

21. *περιβῆναι*, 'to bestride' (in defence); so *ἀμφιβαίνω*, &c.

24. *οἱ*, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. *δρίνθη*, 'was disturbed,' i. e. they were scared.

31. *ταχέουπλήγη*, lit. 'one that draws near to walls,' hence 'assailer of walls.' The word is an example of 'litotes,' i. e. it implies more than it says: see on 4. 449.

32. *οὐκ ἄν . . ἑάσῃμεν*, 'may we not leave,' a polite form of request.

33. *δωποτέροισι κ. τ. λ.*, (to decide) to which of the two, &c.

36. *ἡϊόνετι*, 'with sandy banks' (*ἡϊόνες*), such as a river has near its mouth.

40. *στρεφθέντι* is a 'true' *Dat.*, *μεταφρένῃ* a locative *Dat.* *πρώτῃ* with *στρεφθέντι*, 'who first turned.'

44. *ὅς*, sc. *Phaestus*. So in l. 60 *ὅς* means *Phereclus*.

46. *ἐπιβησόμενον*, not a Future, but the Participle answering to the Indic. *ἐπεβήστρο* (see § 9. 3). The next line implies that *Phaestus* had already mounted the chariot.

50. *ὄξυς*, made of *ὄξυ*, a kind of beech. Hence *ὄξυ* became itself a poetical word for 'spear.' The derivation from *ὄξυς* is against the analogy of the Adjectives in *-εις*.

53. *λοχέαιρα*, 'pouder forth of arrows'; for this use of *χέω*, cp. 618 *ἐπὶ δούρατ' ἔχευαν*, 8. 159 *βέλεα χέοντο*.

64. *οἱ τ' αὐτῷ*, sc. *Phereclus*, 'the maker himself' [of the ships]. Some understand the words of *Paris*, but this is less natural. *θεῶν ἐκ*, 'from the gods': cp. 24. 617 *θεῶν ἐκ κήδεα πέσσει*, and Od. 6. 12 *θεῶν ἀπο μήδεα εἰδώς*. The gods had taught him *δαίδαλα*, but not *θέσφατα*.

73. *κεφαλῆς*, 'in the head,' a partitive Gen., the part being further defined by *κατὰ ἵνλον*, 'by the nape of the neck.'

74. *ὑπὸ . . τάμει*, 'cut through the tongue beneath,' i. e. at the root.

77. *ὅς*, cp. l. 44.

80. *μεταδρομάδην*, 'in hot pursuit,' without stopping.

81. *φασγάνῃ ἀΐσων*, 'with a rapid sweep of his sword.'

83. *πορφύρεος*, 'murky.'

85. *τυβείδην*, Acc. *de quo*, § 37. 7.

89. *ἐεργμέναι*, properly 'confined,' hence perhaps 'made tight,' 'made fast.' *Aristarchus* is said to have read *ἐεργμέναι*, 'strung' or 'fastened

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἑέργμαναι (Inf. of ἑέργω), taking it with ἰσχανώσσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἔρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε .. κατὰ δεξιὸν ὦμον; for the use of τυχών cp. ll. 582, 858, also l. 119 ἐβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ .. δῦσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπων, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι .. πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὲ δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἔλθεῖν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὑστερον πρότερον, because the *main object* of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 *moriāmur et in media arma ruamus* (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

Aspice; namque omnem quae nunc obducta tuenti

Mortales hebetat visus tibi et humida circum

Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γινώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καὶ πρὶν περ = 'although already.' Accordingly μωαῖς is in apposition to Τυδεΐδῃ.

and δὴ τότε begins a fresh sentence (= *item vero*), as in l. 114, l. 454 &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499. &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀνέκετο . . παρὰ βασιλῆα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλὰ τε δεινότερα ἐποίησε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῷ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμούς δύνεται, 'gets inside the stading,' i.e. the buildings of the sheep-station. τὰ δ' ἑρῆμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστίναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστίνοι ἐπιπτον.

150. ἐρχομένους, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέελλε. Aristarchus took it to mean 'returning' (ἐπανιοῦσι), i.e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttmann (Lexil. s.v.) showed that τηλυγέτος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρυγέτος, ἐριδείκετος, ἐπ-ετός, &c.); if so, the derivations from the root γά- (γεν-) must be set aside.

158. χήρωσται are the heirs who come in when the owner dies χήρος (*orbus*), = Attic ὀρφανιστάι.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron, as βῆσε properly means 'set on their feet.'

172. ῥ, sc. the bow.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἐπι (= ἐπεσσι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point.'
 182. αὐλώπης is lit. 'tube-faced,' i.e. rising in front in the form of a cone, into which the crest was fastened.
 184. ἀνὴρ, sc. ἐστί, 'if he is the man I think he is.'
 185. τάδε μαίνεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial, § 37, 1.
 191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεός ἐστί).
 195. σφιν ἐκάστω, apposition, = 'to each of them.'
 196. κρῖ, 'barley.' δλυραι, 'spelt,' called ζεαί in Od. 4. 41 (cp. Hdt. 2. 36).
 208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ δεκάς ἀτρεκές οὔτε δὲ οἶαι.
 214. ἀλλότριος φώς, 'a stranger,' i.e. an enemy.
 215. θέην, Opt. in harmony with the principal Verb τάμοι.
 218. οὐκ ἔσsetai ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδὲ θεὸς τεύξειε. This is a kind of *litotes*, saying less than is meant.
 222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.
 227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα...δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραιβάτης) advances on foot, while the ἥνιοχος keeps the chariot ready to secure his retreat.
 228. δέδεξο, 'await,' 'be ready for,' § 28, 2.
 233. μὴ...ματήσεται (Subj.), = 'do not let us have them become restive,' i.e. the danger is that they will: § 29, 5.
 235. νῶϊ, Acc., governed by κτείνει in the next line.
 249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φείγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of *mounting* the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locative Dative (πεδίῳ πέσε, *fell on the plain*, &c.).
 252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώοντο, 'bethought them of flight.'
 253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτῶς, 'as I am,' i. e. without chariot.

263. Join ἐπαΐξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὁδὲ τὴν ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσας αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γὰρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἥς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοῖς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεούσας. μήστωρε is the reading of the best MSS. here and at 8. 108: others have μήστωρι (μήστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.

289. ταλαύρινος, 'with stout (shield of) hide,' for τάλᾱ-φρινος: cp. τάλᾱ-φρον, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. 1. 47), λιθόβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπηνός, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.

308. ὥς δ' ἀπό, i. e. ἀπέωσε δέ.

310. γάλης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν . . ἀπόλοιτο, § 30, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείας ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾗδῃ (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double Acc., as ἔπαγε (16. 148).

330. Κύπριν. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join ἀνδρῶν πόλεμον, as 3. 241 μάχην .. ἀνδρῶν.

339. πρυμνόν is here a substantive: the spear passed 'over the thick part of the palm' (θέναρ).

349. ἦ οὐχ, scanned as one syllable, § 51, 6.

350. πωλήσῃαι, Fut. with εἰ, 'if you are minded to go.'

354. μελαίνετο, i. e. grew livid in complexion.

355. ἐπ' ἀριστερά, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. ἤρι ἐκέκλιτο, 'was leaning against a cloud.'

359. δὸς δέ μοι ἵππους: for the ὕστερον πρότερον, cp. l. 118.

361. ἔλκος is Acc. of part affected, δ cognate Acc., § 37, 4.

370. The goddess Διώνη is only mentioned here.

379. Τρώων καὶ Ἀχαιῶν is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. κεράμῳ, a jar or barrel.

389. μητρυνή, sc. of Otus and Ephialtes.

392. παῖς Ἀμφιτρύωνος, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. καὶ belongs to ἀνέκεστον, not to the enclitic μιν.

395. ἐν τοῖσι, 'in that number,' viz. of gods who have suffered at the hands of men.

396. οὐτός, for ὁ αὐτός, is only found here.

397. ἐν Πύλῳ ἐν νεκύεσσι. Aristarchus regarded πύλος as a Homeric form for πύλη, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646, 9. 312, and cp. the epithet πυλάρτης applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question ἐν νεκύεσσι naturally means his kingdom: cp. 15. 251, Od. 12. 383. The alternative is to take Πύλος to be the place of that name, and to refer ἐν νεκύεσσι to the dead on a battle-field, comparing the words of Ares, 5. 886 αὐτοῦ πήματ' ἐπασχον ἐν αἰνῇσιν νεκάδεσσιν, and 15. 118 κείσθαι ὁμοῦ νεκύεσσι. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. σχέτιλιος, ὀβριμοεργός. The Nom. is used in exclamations; so νήπιος in 406: cp. 1. 231 δημοβόρος βασιλεύς, also 2. 353 (note).

405. σοὶ δ' ἐπὶ, = ἐπὶ δὲ σοί.

410. τῷ, 'therefore.'

414. κουρίδιον, 'wedded,' 'lawful.' The word is technical, and

probably derived from *κουρά* (cp. *μοιρίδιος* from *μοῖρα*), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, *Stud.* i. 1. 253 ff.

424. τῶν τινῶν .. Ἀχαιῶδων, repeated from 422.

433. γινώσκων, i. e. 'although he knew.' Cp. φάντες, 3. 44.

434. οὐδέ, 'not even.'

448. ἄδυτον, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. αὐτῷ, opposed to τεύχεσι.

452. βοείας is the general term, divided in the next line into ἀσπίδας, ordinary round shields, and λαισθήα, lighter targets of untanned hide. πτερόεντα, 'winged,' i. e. borne as lightly as if they were winged.

456. ἐρύσαιο, 'withdraw': for the Opt. with οὐκ ἄν, cp. l. 32.

465. Ἀχαιοῖς may be construed with ἔσσειε, or (as Dat. of the agent) with κτείνεσθαι.

473. φῆς πού, 'you thought, it seems.' ἐξέμεν, 'would hold,' defend: the word may be chosen in allusion to the name Ἑκτωρ.

475. This may allude especially to the absence of Paris.

477. ἐνεμμεν, 'are in (the city) as allies.'

481. καὶ δέ, sc. ἔλιπον: cp. 3. 268.

485. ἀτάρ, cp. the note on 2. 599.

486. ὄρεσσι, for ὀάρεσσι, 'wives.'

487. μή πως .. γένησθε, 'see that ye do not become,' expression of fear or warning, § 20, 5.

ὥς .. ἄλδντε. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = ὑμεῖς καὶ αἱ γυναῖκες, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where δξαντε, after πολλοὶ ἵπποι, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of τῖνι δ' ἔσσηκας κ.τ.λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. ἀποθίσθαι depends on χρῆ: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει, Od. 2. 86 μῶμον ἀνάσαι, also Pind. Ol. 11 (10), 5 ἐρύκετον ψευδέων ἐνπῶν δλιτοῦρον (possibly an imitation of Homer), Ol. 8, 68.

499. ἱεράς, perhaps in the original sense, 'strong,' 'goodly' (Sanscrit. *ishirás*, strong, fresh): cp. 10. 56, 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλωάς, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' . . ἀχυρμιαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, b.

503-5. δι' αὐτῶν, 'through them,' viz. the Trojans. The point of the comparison is the way in which the dust raised by the Trojan charge (and passing in the first instance through the *Trojan* ranks) is driven over the Greeks. ἀψ ἐπιμωγομένων agrees with ἱππων, and is further explained by ὑπὸ δ' ἔστρεφον ἡνιοχῆς:—'as they returned to the charge, the charioteers wheeling them to face the enemy' (ὕπὸ). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολυχάλκον, 'rich in brass,' cp. l. 425 χάλκεον οὐρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχῃ Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχῃ with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὁλοήν τάνυσσε κρατερῇ ὕσμιν.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. νηνεμῆς, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοις, 'in substance,' Gen. of *material*. γένος is Acc., 'he was by birth': cp. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἀνακτα, 'began to be their king.'

554. οἶω τῷ γε. The order is exceptional, for τῷ δ' οἶω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην . . τάρφεσιν seems a play on words: the root is the same.

559. Αἰνέας, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ . . δίε, 'he was in fear *over*, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφῆλαι, 'balk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.

586. κύμβαχος seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. κυδοιμόν, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 πολέμου τέρας μετὰ χειρὶν ἔχουσιν.

597. ἀπάλαμνος, 'helpless.'

601. οἶον is an adverbial Acc. Neut.: οἶον δὲ expresses surprise. 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. κείνος, 'yonder,' as 3. 391 κείνος δ' γε κ.τ.λ. So 88a, l. 175.

607. αὐτῶν, sc. the Greeks, as the context shows.

612. Παισός, called 'Απαισός in 2. 828.

613. πολυκτῆμων refers mainly to sheep and cattle (κτῆματα), πολὺ λῆϊος to tilled land, corn and crops.

621. ἄλλα .. τεύχεα, 'the arms as well': cp. 2. 191.

623. ἀμφίβασιν, 'bestriding,' in defence.

634. πτώσσειν ἐνθάδ', 'what compulsion is on you to cower here?' = 'what obliges you to be here where you shrink from the battle?' ἐόντι, = 'that art,' = 'since thou art.'

638. ἄλλ' οἶον —. The force of this phrase is somewhat clearer in two similar places in the Odyssey:—

4. 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῃ,
δοῖσι 'Οδυσσεύς ταλασίφρονός εἰσιν ἀέθλοι,
ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.

11. 517 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῃ,
δοῖσιν λαὸν ἔπεφνεν ἀμύνων 'Αργείοισιν,
ἄλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. ἄλλά expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line πάντας δ' οὐκ ἂν κ.τ.λ. has fallen out in the text before l. 637. For ἄλλ' οἶον, the reading of Aristarchus and all MSS., the ancient grammarians Tyrannion read ἄλλοιον, 'another kind of man they say Heracles was': cp. 11. 391 ἦ τ' ἄλλως ἔπ' ἐμείο κ.τ.λ. This gives fair sense, but the transition is rather abrupt. Note the Masc. οἶον, in spite of the Fem. title βίην 'H.

650. μιν εὖ ἔρξαντα, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσατο. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. δαμέντα, sc. σεί: change of grammatical Subject.

662. ἔτι, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξέρύσαι, 'no one thought of one thing, viz. to draw it out.' τὸ does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τῖς in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλείονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ἔφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμψυος), i. e. recovered consciousness.

698. ζῳγρεῖ, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο βόαν.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὡλη, with ὤ (as also in 7. 221), but ὦ in the Catalogue (2. 500). Zenodotus read Ὡδην, perhaps supposing a different place to be intended. There is a Ὡδην in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσων . . αἱ θ' ἅλι κεκλιатаι. Κήφισός was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐπιχομένη, 'going about the work.'

723. σιδηρέω ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσεῖσι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσσανέσσαν, cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσει ἡρέεονται.

739, 740. It is not clear whether Φόβος, Έρως, and the other represented by figures on the shield, or are themselves actually

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37 :—

τῇ δ' ἐπὶ μὲν Γοργῶν βλοσυρῶπις ἑσπεφάνωντο
δεινὸν δερκομένη, περὶ δὲ Δεϊμός τε Φόβος τε.

The shield, however, had a real power of causing the *things φόβος* (15. 230., Od. 22. 299), ἀλήκη (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάληρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρῶλεσσι, but this makes πολλῶν rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκέας, 'driven on by the goad.' The meaning of -ηνεκής is *continuous motion* or *extent*; δι-ηνεκής 'continuous,' 'unbroken,' δOUR-ηνεκής, 'the distance to which a spear carries,' ποδ-ηνεκής, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τόδε χάεο, § 37, 1. Cp. Od. 14. 284 νεμεσσάται κατὰ ἔργα.

758. δσσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 δς ᾗδ' ἔμεσιν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἥρωιδῆς is most naturally taken as an adverb with ἴδεν, 'as far as a man descries in dim outline'; ἥρωιδῆς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρῶσκουσι).

774. συμβάλλον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε βέουσι Κῶκυτός θ', 14. 216 Ἄρης τ' ἔδοσαν καὶ Ἀθήνη: and still more harshly, Il. 20. 138 εἰ δέ κ' Ἄρης ἀρχαὸς μάχης ἢ Φοῖβος Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἴθμα) is compared to the *flight* of doves.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoullés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

805. δαίνυσθαι μιν ἀνωγον explains πολεμίζειν οὐκ εἵσκειν (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυάϊς, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἴας, exegesis of ἐπέτελλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἴας.

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δέιδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἄϊδος κυνέην, 'the helmet of darkness.'

851. ὠρέξαθ', 'aimed his blow,' cp. 4. 307. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπὲκ δίφροιο, 'up away from the chariot.' Others read ὑπέρ, which is simpler.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. 11. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδυνε φεα σκυβέντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἔξ, 'after heat,' 'by way of change from heat': cp. Hdt. 1. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἑξαπίνης νέφεα.

873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ ὃν τινα κ.τ.λ.

876. ἀήσυλα only occurs here, apparently = αἶσυλα.

879. προτιβάλλει, 'dost give heed to'; cp. ἐπιβαλλόμενος 6.

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσὶ, meaning 'to consider common translation of προτιβάλλεαι, 'dost attack,' is too : though (like the Latin *animadvertere*) it may *imply* more t expresses.

887. ἀμνηγός. This word occurs only here and in the phrase ἀκάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot b factorily explained. The collateral form ἀσχετον, about which is no difficulty, occurs in the same phrase in 16. 549 ἀσχετι ἐπιεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago (not merely now).' ἐνέριπρονιόνων, i. e. cast down from heaven, cp. 8. 13-16.

902. ὀπός, 'fig-juice,' used as rennet. ἐπαιγόμενος, 'pressing l. 301 ἐπειγομένων ἀνέμων : the juice is thought of as a force app the milk.

903. περιτρέφεται, the reading of Herodian, gives the best 'curdles.' κυκλώνει is a 'true' Dative : it quickly curdles for hi mixes it, i. e. when some one mixes it, he will soon *get it* to The MSS. have περιτρέφεται, which is defensible, the whole μάλα δ' ὅκα κ. τ. λ. being expegetic of ἐπαιγόμενος.

906. κῦδεϊ γαίῳν, perhaps with allusion to l. 869 παρ δὲ Διὶ Κ καθέζετο θυμὸν ἀχέων.

BOOK VI.

THE sixth book is not separated from the fifth by any app break in the narrative, indeed we can hardly place a full stop b them. The plan of the book is as follows:—

After some unimportant combats, in which most of the leaders figure (1-72), Helenus advises Hector to return to th and to bid their mother Hecuba and the other matrons offer a to Athene, with a prayer for deliverance from the hand of Di (73-118). During Hector's absence from the battle occu episode of the meeting of Diomedes and Glaucus (119-236). l delivers his message, and the solemn prayer against Diomedes is accordingly (237-311).

Hector then goes to the house of Paris, and urges him to ret the field. Helen speaks to the same effect, and laments the di and misery into which she has fallen (312-369). Hector pas to his own house, and thence to the tower at the gate, where heard that Andromache has gone with their child. He there

leave of her in the famous scene from which this book has its title ("Ἑκτορος καὶ Ἀνδρομάχης ὀμιλία), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὥς ἔφατ' εὐχομένη, ἀνένευ δὲ Παλλὰς Ἀθήνη.
ὥς αἱ μὲν ῥ' εὐχοντο.

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the ἀριστεία of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the Aristeia of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an origin of Diomede,' from which the existing Aristeia was in derived. But we cannot suppose the *form* to be preserved must regard the sixth book as pre-supposing, not only the book, but also the preceding books (especially the third). say, it pre-supposes a fifth book which has its present pl context of the Iliad.

1. οἰώθη, 'was left alone,' viz. by the gods.

2. ἴθυσε, 'aimed its course,' 'swept'; from ἰθύς 'aim,' 'effort' (1. 79). πεδίον, gen. of *spaze*, § 39, 3.

3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another' is to be taken with μάχη in the last line.

4. Here the first reading of Aristarchus is said to have been μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλῖμνης. And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλῖμνη must have been one of the shallow lakes off at the mouths of rivers (like Lake Mareotis at Alexandria) reading which preserves such a name may be taken at least to an ancient tradition.

5-72. This passage, in which most of the Greek leaders fight compared with the introduction to the Aristeia. Cp.

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων πρῶτος δὲ κ.τ.λ.

15. φιλέσκειν, 'was kind to,' 'entertained' [as guests].

17. ὑπαντίστας, 'meeting' [the enemy]: ὑπό as in ὑπομένω

19. ὑφηνίοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φί 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτον, i. e. the foremost point, where the yoke was (ἐπ' ἄκρην, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζῶγρει, 'take alive,' so 10. 378, 11. 131: but otherwise

50. ἐμέ, Acc. because the *thing* heard is the *fact* given by ἡδόν: see § 37, 7.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἀξέτε is Imper. :

55. ὦ πέπον, see on 5. 109.

59. μηδ' ὅς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἀφαντοί, 'without funeral rite or memory'

68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, the change of Person and also of Mood expr

92. *θεῖναι*, 'let her place': the use of the Inf. for the Third Person Imper. is comparatively rare, cp. 7. 79.

94. *ἦνις*, 'yearlings.' *ἡκέστας*, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of *ἡ-κεστος* from *κεντέω* is probable (cp. *πολύκεστος*, 3. 371), but the *η* (for *α*?) is unexplained. As to *ἦνις* nothing is really known.

αἰ κ' ἐλεήσει, 'in the hope that she will pity,' further explained by αἰ κεν Τυδείος υἱὸν κ.τ.λ.

109. *ὦς*, = *ὅτι οὕτως*, cp. 4. 157.

117. *ἀμφί*, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. *πυμάτη*, 'last,' i. e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. *προβέβηκας*, 'art in front,' 'in advance of.'

126. *ὅ τ'*, 'in that': the reading *ὅτ'*, 'when,' 'now that,' is possible, but less idiomatic: see § 48, 2.

133. *Νυστήον*, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. *θύσθλα*, 'implements of their rites.'

140. *ἀπήχθετο*, an Aor., 'had become hateful.' The Present is *ἀπεχθάνομαι*.

143. The play of sound in *ἄσσον* . . *θᾶσσον* is intended: cp. 5. 440 *φράζω*, *Τυδείδῃ*, καὶ *χάζω*.

ὀλέθρου πείρατ', 'the ending of (i. e. the ending that consists in) destruction'; like *τέλος θανάτῳ*, 3. 309., 5. 553, &c. On *πείρατ* meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. *ῶρη*, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *ὄσσα τε φύλλα καὶ ἄνθεα γίγνεται ῶρη*. The word *ἐπιγίγνεται* expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the new generation.' Aristarchus himself read *ῶρη*, taking the clause to be = *ἐπιγιννομένης τῆς ῶρης*. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57, 4).

149. *φύει* may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

ἦ μὲν — ἦ δ' is the reading now generally adopted. It is in harmony with the *τὰ μὲν — ἀλλὰ δέ* of l. 147. The other reading *ἦ μὲν — ἦ δ'* gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives *ἦ μὲν — ἦ δέ* are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to *εἰ ἐθέλεις δαήμεναι* is understood, or rather

is supplied by the story which follows in l. 152 *ἔστι κ.τ.λ.*: 'if you wish to learn these things — there is a city,' &c. Some take *δαίμων* as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 *αἶ κ' ἐθέλωσι πάσασθαι κ.τ.λ.* A similar ellipse is found with *ἐπεὶ*, as 3. 59 *ἐπεὶ με παρ' αἴσαν ἐπέκλεσας* (see the note).

151. *γενέην*. The Acc. with *εἰδέναι* is used when it means 'knowing about' generally: the object itself (not this or that fact about it) being the *thing known*. So *μέμνημαι*, 6. 222., 9. 527., 23. 361: and *εἰρομαι*, 6. 239., 10. 416., 24. 390.

152. *Ἐφύρη*, the old name of Corinth, which might be said to be in a corner (*μύχῳ*) of the country of Argos (*δῆμος Ἀργείων*, cp. ll. 158-9). Possibly however *Ἄργος* here means the Peloponnesus.

159. *Ἀργείων*, to be taken with *δῆμον* (l. 158). Note the order of the narrative: the poet first gives the main fact (ll. 158-9), then goes back a little way for the details and causes (ll. 160 ff.).

ἑδάμασσε, sc. *τοὺς Ἀργείους* (including of course Bellerophon). Some understand Bellerophon only as the Object to *ἑδάμασσε*: but the words *ὑπὸ σκῆπτρῳ* suggest kingly rule in general rather than power over a single man.

164. *τεθνάῃς*, i. e. 'you may as well die' (as not kill &c.).

165. *μ'*, i. e. *μοι*, a rare elision, § 51, 5.

166. *οἶον*, = *ὅτι τοῖον*, cp. l. 109.

168. *σῆματα* (or *σῆμα*, the Sing. and Plur. being used without any distinction), a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the *σῆμα*. Hence *σῆματα λυγρά* is a kind of oxymoron; 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. *γράφας*, κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (*θυμοφθόρα πολλά*) and written (as letters were in later times) on folding tablets (Lat. *pagillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric *σῆματα* were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 *θ. φάρμακα*, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. *φέροιντο*, Mid. 'brought for himself,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰσὸς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνέουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινόν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πυκρὸν ἀποπνέουσιν ἀλὸς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλήαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλιή is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἄλᾱτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδεά, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

232. καθ' ἵππων, 'from their chariots.'

233. πιστώσαντο, 'plighted faith with each other,' the reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγὸν (which certainly comes out of its order) some good MSS. have πύργον.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφήπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἐνθα κ.τ.λ.

243. αἰθοῦσῃσι, the Instrumental Dat., in the comitative use, §

248. τέγειο, 'roofed.'

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλῳ, 'anger at the Trojans': see § 39, 1.

336. ἀχρεῖ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμβέβηται ἀνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμβέβηται cp. 15. 684 ἄλλοι' ἐπ' ἄλλον ἀμβέβηται.

340. δῶω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόσεως, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυέεις, not ὀκρυέεις: the original reading here must have been κακομηχάνου κρυόσεως, § 19, 3.

348. ἀπόρροσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὥς μ' ὄφελ' κ.τ.λ. So in Attic with ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563.

351. δς ᾧδῃ, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἷδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ᾧδῃ.

361. ἐπέσονται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ᾧδῃ) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἐτι ναιετοώσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δή, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple?' The first member of the question is again subdivided by the alternatives ἐς γαλῶν ἢ εἰνατέρων. Thus the first ἥε is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολύδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', δσσ' οὐ πῶ τις ἔῃ ἐπέδωκε θυγατρὶ). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἥερτων, Nom. to suit the following clause, cp. 10. 416 φυλακὰς δ' ἄς εἶπαι, 14. 75 νῆες δσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοῖδ' ἀνῆκεν αἰδόμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

νήσφ' ἐν ἀμφιρύτῃ, θῆι τ' ὀμφαλὸς ἐστι θαλάσσης·
νῆσος δὲνδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These Κίλικες seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτῶς, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναί.

407. φθίσει σε, 'will be thy undoing.'

408. ἀμμορον, 'hapless.'

411. ἀφαμαρτούση, 'when I have lost,' 'if I lose.' For the Case, see 2. 113. With ll. 411–430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς δ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά γε
καθεῖλεν Ἰδίου θανάσιμους οἰκήτορας.
τίς δ' ἦτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶς ἔγωγε σῴζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,
πόλις, τίθηνη, βάκτρον, ἡγεμὼν ὁδοῦ.

419. ἐπὶ . . ἔχεν, 'heaped above,' raised a mound over him: cp. χυτὴ γαῖα, l. 464.

422. ἓ, 'one,' 'the same': the only instance of a Masc. of ἓα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ῖω): but this is quite uncertain.

426. τήν repeats μητέρα: so again in l. 427. On ἀλλοφύῳ, cp. 2. 191.

428. πατρός, i. e. *her* father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167–170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀριστεία of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' εἶπε θεῶν, ἢ εἰσιδὼν αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. *Τρώων ἄλγος*, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. *οἱ κεν .. πέσειεν* and the Subj. *ὅτε κεν .. ἀγγηται* evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. *πρὸς ἄλλης*, 'at the beck of another.'

457. A fountain *Ἑπείρεια*, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called *Μεσσητὶς* at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric *Ἑλλάς*. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. *καὶ ποτέ τις εἴπησι*, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

*καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν δμυνέντιν
Αἴαντος, ὃς μέγιστον ἰσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·
τοιαῦτ' ἐρεῖ τις.*

463. The Inf. *ἀμύνειν* goes with the whole phrase *χῆρτεῖ τοιοῦδ' ἀνδρός* (= *ὅτι οὐκ ἔστιν ἀνὴρ τοῖούδε*) rather than with *τοιοῦδε* alone: cp. Od. 2. 58 *οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι*, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

*θάρσει νυν· τοῖόν τοι Ἀσσητῆρα Κρονίαν
ἐξ Ἰδης πρόηκε παρυστάμεναι καὶ ἀμύνειν,*

where the Infinitives evidently depend upon *πρόηκε*.

465. Some read *πρὶν γ' ἔτι*, 'before ever I hear,' *ἔτι* being used as with negatives (cp. l. 367). But *πρὶν γέ τι* is simpler, and is supported by the MSS.

πυθίσθαι properly suits *ἐλκεθμοῖο* only; with *βοῆς* we must understand *ἀκούειν* or the like (by Zeugma).

468. Note the relation of the Participles: *ἰάχων* (better *ἰαχών*, the Aor.) = 'with a cry'; *ἀτυχθεὶς* gives the reason of *ἐκλίνθη ἰάχων*: *ταρβήσας* is a further explanation of *ἀτυχθεὶς*: and *νοήσας* gives the reason of *ταρβήσας*, 'frightened when he perceived.'

470. *δαινόν* is an Adv., with *νεύοντα*, cp. 3. 337.

478. The meaning is, as the *τέ* shows, 'to be like me (ᾧδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind on 3. 80, *ἀνάσσειν* reverts to the main construction, thus standing of [*γενέσθαι*] *ἄνακτα*.

479. ΜΟΥ ΜΩΕ ἔπειτα κτλ. 479.. but *εἴπειτα* is repeated in 2 places. *μωε* cp. *εἴπειτα* & the next line. The first syllable of *μωε* looks like the name of the Homer. § 51.

480. ἀνέστη. The verb is used with *εἴπειτα*. 'it says [the thing] and then' the thing said being *ποῖος ὦν τοῖς πολλοῖς ἀνέστη*. § 51.

481. σπῆλαι· ἰσχυρά.

482. γελῶσα with a smile. 'breaking into a smile.'

483. δαίμονα is a word of trouble here of course softened in its use of the speaker. Cp. the two uses in 190. 200.

484. παρηγμένον. out of reach of it & safe of safety.

485. τὸ πρῶτον. Cp. the *πρῶτον* in 4. 414. Cp. also *πρῶτον* 7. 375. *ἐκ θυῆος ὕλας*... τὸ πρῶτον ὅς ἀρχὴν γυναικῶν αἰ ἐπὶ τῶνδε. Cp. *πρῶτον* § 16. 'it was first of all: namely: their constitution.'

486. πύλας δ' ἀνέστησεν μέγας. Cp. *Δαίμον* *Σειρ* 200—

μεγα γὰρ ἄνθρωπος γὰρ δαίμονα.

τάχα δ' ἄνθρωπος ὅς οὐτος μὲν δαίμονα τίθη.

Αἰν. Eur. Heracles 711 *ἀνδρῶν γὰρ ἄλλος*· *οὐα δὲ χεῖρ τῶνδε μέγας*. The words are quoted in *As. Lyb.* § 22.

487. θαλαρῶν. cp. 2. 266.

488. γῶν, probably *As.* related to *γῶν* as *ἐπὶ γῶν* to *ἐπὶ γῶν*. Cp. 489. ἀκούσθους. 'having let or barley': *ἀκούσθ* is said to have been a word for barley in some dialects (*Burns. Lex. s.v.*).

489. κροαίνων, 'chattering,' apparently a sort of frequentative or *κροαίω*. Join *θεῖον πεδῖον*, § 89. 3.

490. ποταμῶν, cp. at § 6 *λελουμένος* 'λασπῶν'.

491-11. ὁ δ'... φέρε. An exclamation of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

492. ἔφρα, 'auster,' 'haunts.'

493. παμφαίνων, 'glistening,' see § 6. *φλάντωρ*, 'the sun.'

494. ἔφρα, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ὁ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting?'

495. τὸ may be taken with *ἐπὶ* or (better) as an Adverbial Acc. with *ἔχοντα*, cp. 3. 176.

496. ἐν θυμῷ can hardly be taken as a description of the place of the *ἔφρα* (like *ἔφρα ἐν θυμῷ*, *ἔφρα ἐν στήθεσσι*), since *θυμός* is the least likely of the words of this kind. Rather *ἐπὶ θυμῷ ἔχοντα* is a periphrasis for *ἔχοντα*, and *ἐν θυμῷ* means 'deeply,' 'heartily': cp. 3. 9 *ἐν θυμῷ μεμῶτες*. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with *θυμός* or a similar word: a hero speaks *πρὸς ἐν μεγαλήτορα θυμόν*, &c.

- αἰσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,'
 i. e. for which you are answerable.
 528. κρητήρα ἐλευθερον, 'a bowl in honour of deliverance.'
 529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown.

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the wall is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and even in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ καὶ κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοις gives the point of the comparison: for the Dattil common phrases βουλομένων μοι ἔστι, &c.

11. Ἑκτωρ δ' κ.τ.λ., the apodosis to 1. 8 δὲ μὲν κ.τ.λ., but not to be construed with ἑλάνην: cp. 3. 80 (§ 57, 4).

12. στεφάνη, the 'rim' of the helmet, which passed round the forehead of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιάλμενον, 'when he had leaped up into' [his chariot]: cp. 1. 15 ἐπὶ ἵππων ἐπιβησόμενον.

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκην. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἔτερπε in 1. 378 δόκη δ' ἐτέροις γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 26 (the only place where the epithet is not applied to 'victory') ἑτεραλκίαν ἔχοντες seems to mean 'having a people to gain fresh help from' and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that he is giving ἑτεραλκία νίκην to the Trojans, and cries out that he will not give Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 23. 236 Athene—

οὐκ οὐ πάγχυ δίδου ἑτεραλκία νίκην,
ἀλλ' ἔτι δῖα σθένος τε καὶ ἀλκὴς περήνιζεν
ἡμῶν Ὀδυσσεύς, ἥδ' υἱοῦ Πυλαίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'decisive battle,' *ruptura anceps*, may be a reminiscence of Homer; this sense does not suit the Homeric passages.

30. *μαχήσονται*[αι]. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. *παύσωμεν*: cp. 6. 71.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The *τέκμωρ* of Troy is the winding up, the final crisis, of its history.

39. *προκαλέσεται* is 1 Aor. Subj.

οἶθ'εν οἶος, 'singly and alone' (= *αὐτὸς καθ' αὐτόν*). The meaning *μόνος πρὸς μόνον* (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of *ἄλλοθεν ἄλλος* and similar pairs (in which the repetition has a definite meaning). Cp. *αἰνῶθεν αἰνῶς* in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. *ἐπόρσειαν*. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. *προκαλέσεται*, § 34, 2, a.

44. *σύνθετο*, 'understood.'

46. *παρ' Ἑκτορ[α]*, Acc. as 8. 280 *στῇ δὲ παρ' αὐτὸν ἰών*.

48. *ἦ ῥά νύ μοί τι πίθωο*, need not be a question: cp. 4. 93.

52. *ἐπισπείν*, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. *μέσσου δουρὸς ἑλὼν*, a sign of truce, cp. 3. 76-78.

59. *ὄρνισιν ἐοικότες αἰγυπιοῖσι*, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 *οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς* (Am.).

61. *ἀνδράσι τερπόμενοι*. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words *τῶν δὲ στίχες κ.τ.λ.* express the point in which Athene and Apollo took delight (Am.).

63. *Ζεφύροιο φρίξ*, 'the ripple of, i. e. caused by, the West wind': so 23. 692 *ὑπὸ φρικῶς Βορέω ἀναπάλλεται ἰχθύς*. See on 2. 397.

64. *μελάνει*, Intrans., 'grows dark.' But Aristarchus read *μελάνει δέ τε πόντον ὑπ' αὐτῇ*. On *τέ* see § 49, 9.

70. *κακά*, with *τεκμαίρεται* as well as with *φρονέων*: cp. 6. 349 *ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο* (with the note).

73. *ὕμιν δ'*, the apodosis to *ὄρκια μὲν* — (l. 69). The *γάρ*, however, indicates that the reason is put first, so that the real apodosis is given in ll. 74, 75.

76. *ἐπιμάρτυρος*, 'a present witness,' a compound like *ἐπιβούκολος*, *ἐπίουρος*.

79. *δόμεναι*. The Inf. for the Third Person Imperative: so 6. 92.

80. *λελάχωσι*, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. *ἔκατος* is a short form equivalent to *ἐκατηβόλος*, 'far-shooting'.
 87. *καὶ ποτὶ τις εἴησι*, a recurring formula, see 6. 459.
 89. *σῆμα*. There are mounds on the coast of the Troad, called tradition the tombs of Achilles, Ajax. Antilochus, Patroclus.
 95. *νέκει*, 'with railing,' sharp rebuke.
 96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiae, neque a Phryges*.
 97. *αἰνόθεν αἰνώς*, a phrase like *οἰόθεν οἶος* (l. 39), a kind of 'secu power' of *αἰνώς*.
 99. *ἔδωρ καὶ γαῖα*, the elements of which men were supposed to formed: Hesiod, *Op.* 61 *γαῖαν ὕδει φύρειν* (of the creation of woman).
 100. *ἀκήριοι*, 'lifeless,' cp. 21. 466 *φθινύθουσιν ἀκήριοι*, 'waste and have no life in them'; also 5. 812. *ἀκλεές*, by *hyphaeresis*, *ἀκλεές*: cp. *ἀποαίρεο* (l. 275) for *ἀποαιρέ-εο*.
 102. *νίκης πείρατ' ἔχονται*. There is a play on the double mean of *πείρατ*: the 'end,' i. e. decision, consummation, of victory, and 'end' in the literal sense, as of a rope. The word *ἔχονται* is cho because it suits the latter: so 7. 402 *ὀλέθρου πείρατ' ἐφῆπται*, 'the e of destruction are fastened.'
 110. *ἀνὰ δὲ στήθε*, 'but bear up,' 'put a check on yourself.'
 111. The *ἔρις* is the strife or rivalry *out of which* the combat aris hence *ἐξ ἔριδος μάχεσθαι* is practically 'to fight a match,' 'to pit yo self against . . in fighting': cp. *Od.* 4. 343 *ἐξ ἔριδος φιλομηλεῖδην ἐπώλαι ἀναστάς*.
 113. This assertion, implying that Hector was superior to Achill is not to be taken literally. It is intended merely to pacify Menela cp. 9. 352 ff.
 125. An adaptation of this line formed the answer of the Spar envoy, when Hiero stipulated for the command of the Greek an against Persia; *ἦ κε μέγ' οἰμώζειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ.* (*H* 7 159). Nestor's reference to Peleus may perhaps be understood as indirect reminder of the absence of Achilles.
 127. The occasion, as we gather from the fuller account in 11. 76 790, was when Nestor and Ulysses were going round Greece collecti the army. *μέγ' ἐγῆθεν*, so that his grief would be proportionat great now.
 128. *τόκον*, 'the parentage,' cp. 20. 203 *ἴδμεν δ' ἀλλήλων γενεήν, ἴδ, δὲ τοκῆας*.
 134. *ἀγρόμενοι*, 2 Aor. Part. of *ἀγείρω*. *ἐγχεσίμωροι*, cp. 2. 692.
 136. *τοῖσι*, 'for them,' as *their* champion; or in the local sen 'among them.'
 138. *ἐπικλήσιν*, 'as a surname': cognate Acc., § 87, 2, 3.
 143. The *κορύνη* (a club or mace) needed room. The combats probably swung it round his head before delivering the blow.

149. δέ of the apodosis.
153. θάρσει φ, 'by its (my spirit's) hardihood.'
156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αἶρω, like συν-ήγορος, 'yoked together,' cp. 10. 499. (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ.
- The force of τις is to qualify παρήγορος (a sort of παρήγορος, = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προίκτης: 18. 327 σὺ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.
158. ἀντήσσει μάχης, i. e. 'would meet with an antagonist.'
161. ἐννέα πάντες, 'nine, all told.'
166. The final φ of Ἐνναλίφ forms one syllable with the initial α of ἀνδρειφόντη.
171. πεπάλασθε, 'decide by shaking' (i. e. throwing) lots.
173. δν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'
175. ἑσημήναντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.
179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.
187. κυνέη βάλε, 'had cast into the helmet': Dat. as πεδίφ πέσε (5. 82), &c.
188. ἐπέσχεθε, 'held out,' to receive the lot.
189. γνῶ, sc. Αἴας; the words δ δ' ἄρ' ἔμβαλεν being parenthetical.
191. χαίρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.
192. δοκέω νικῆσέμεν, 'methinks [lit. I seem that] I shall conquer.'
197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ. For the Subj. δέχεται see § 20, 6. The γε emphasises βίῃ in contrast to ἰσχύϊ. Of his *strength* Ajax is quite sure.
199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.
203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'
210. The construction as in 1. 8 ἔριδι ξ. μ. θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'
217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'
218. χάριν, 'to meet in battle,' Locative Dat. as 1. 187.
221. On ὤλῃ or ὤδῃ, see 5. 708.
222. αἶδον, 'glancing,' 'flashing': the effect of light falling on metal plates, especially in the movement of battle.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βύεσσι, βύας αἶας. βῶν is said to be Doric for βούν: it is probably the form, cp. Sanskrit *gauṣ*, Acc. *gām*. It was read in this place by Tarchus: other ancient readings are βούν (Aristoph.), βῶ (Her

239. τό μοι ἔστι ταλαύρινον πολέμειν. The chief question is whether τό is Nom. or Acc. If Nom., it refers either to the (more probably) to the whole fact just asserted: 'which the skill to use a shield) is mine wherewith to be a stout warrior.' If τό is an Acc., it is used adverbially (as in 3. κλαίουσα τέττακα, &c.), and the sense is, 'wherefore I have become a stout-shielded warrior.' For this use of the Inf. after 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρεσθαι καρδίῃ ἄλληκτον πολέμειν ἥδ' ἐμάχεσθαι.

With ταλαύρινον πολέμειν is to be compared the phrase: πολέμω, applied in the Iliad to Ares (5. 289, &c.), meaning 'warrior with tough ox-hide' (for his shield), or simply 'shield-stubborn in using the shield of hide.' The latter sense is the ταλαύρινον an Adverb, = 'stoutly with the shield,' i.e. on the hand to hand fight (σταδία, l. 241).

240. ἐπαΐξαι, 'to dash through,' or 'along': ἐπί as in ἐπ' ἐφέπειν.

241. δῆϊφ μέλπεσθαι Ἀργεῖ, 'to sing and dance, make sport the destroyer.' Cp. Tyrtaeus, fr. 16 ἄγετ' ὃ Σπάρτας ἐνοπλοὶ κατὰν Ἀρεὸς κίνασιν (Döderlein). Notice the oxymoron in μέλπεσθαι κατὰν Ἀρεὸς.

242. Hector ends by giving notice that he is about to strike.

- τηήδην, 'in cutting manner,' i. e. cutting its way.
269. ἐπέρισε, 'threw (his force) into the cast.'
270. εἰσω . . ἔαξε, 'broke in,' broke so as to pass inwards.
272. ἀσπίδι ἐγχυμφθεῖς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.
276. Ταλθύβιος τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.
281. καί, with ἅπαντες.
282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄξετο γὰρ μὴ νυκτὶ θεῷ ἀποθύμια ἔρδοι.
284. κελεύετε, Plur. because both heralds are meant.
286. ἢ περ ἂν οὗτος, sc. δρῆν.
289. περὶ, 'beyond,' 'surpassingly.'
292. ἐτέροισι γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.
294. ὡς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.
296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' ἐϋφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνας, but an independent sentence is substituted: see § 57, 4, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.
298. αἶ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν, 22. 394 ὅ Τρῶες κατὰ ἄστυ θεῶ ὡς εὐχετόωντο.
- θεῶν δύσανται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.
301. ἔριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἔριδος (l. 111), viz. 'in pure combativeness.'
305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.
310. ἀελπτόντες, = ὅτι ἀελποὶ ἦσαν, 'not having had hope.'
313. γέοντο, 'came to be,' 'got to,' cp. 8. 117.
316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'
321. διηκεῖσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.
325. πρόσθεν, refers to the advice given in 2. 362 ff.
328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρὴ κ.τ.λ.
332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled waggons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. ἔξαγαγόντες, with ἐκ πείλου, 'making it rise from the plain.'

337. ἀκριντον, 'undistinguished,' in an unbroken line (not a sepulchre for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809, 12.

340. εἴη, Opt. of a comparatively remote purpose, § 34, 2. But however we should read εἴη (for εἴη), cp. 23. 47.

342. ἀμφὶς ἐούσα, 'being round it.'

343. ἐπιβρίση, 'press in with overwhelming weight.'

346. τετρηχυία, 'disordered,' cp. 2. 95 τετρήχει δ' ἀγορή. The epithets δαινὴ τ. supplement each other, = 'in fearful disorder.'

Πράμμοιο θύρησι, see 2. 788.

352. ψευδάμενοι, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the line ἵνα μή can hardly be defended. If it is retained, the sense must be to the end that we do not act thus, i. e. 'there is no good to be hoped for such that we should not give up Helen.' But probably the sense is ended with τῷ οὐ νύ τι κέρδιον ἡμῖν, 'there is no good in store for us which some rhapsodist or critic thought abrupt.'

357. φίλα is the predicate in sense: 'this that you now say is pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 309 χρὴ μὲν ἐμῶν ἀπηλεγέως ἀποειπεῖν.

364. οἶκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § 40.

371. ἐγρήγορθε, of the state or attitude of watchfulness, § 26, 2.

375. αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed = 'if they will —, let it be so.' Cp. 6. 150 (note).

376. δυσσηχείος, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be κατὰ πτόλιν, as in l. 370 (cp. 18. 298, where κατὰ στρατὸν is rightly used).

387. αἶ κέ περ . . γένοιτο is probably a courteous formula, 'please you.' The Opt. is due to the past Tense ἤνώγε.

393. ἦ μήν, 'to be sure the Trojans bid him,' = 'although the Trojans bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ δὲ κ.τ.λ. 'even to him who &c.'

402. ὀλέθρου πείρατ' ἐφήπται, cp. l. 102.

403. ἐπείαχον, 'shouted therewith,' in assent.
408. ἀμφί, 'about,' of a matter at issue between *two* parties.
409. οὐ γάρ τις φαιδῶ νεκῶν κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φαιδῶ = οὐ χρῆ φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).
- πυρός is Gen. of *material*, as πρήσαι πυρός, &c.
411. ὅρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'
418. νέκυάς τ' ἀγέμεν, ἔταροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause.
- 421-3. προσέβαλλον . . οἱ δ' ἦντεον, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.
425. The dead were taken home by their friends, so that ἀμαξάων ἐπάειραν implies διέγνωσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggons.
427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: the prohibition is not inconsistent with δάκρυα θερμά χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.
433. After οὐτε ἦώς we expect οὐτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.
434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἰππῆες ἀγερθεν (al. ἔγερθεν).
447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δὲ τοι νημερτὲς ἐνίψει.
453. ἤρω. Most MSS. have ἤρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'
456. τοῦτο δέισαι νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δεῖδιθι, &c.
463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'
467. Lemnos does not furnish a contingent to either side, but is friendly to the Greeks.

468. Ἰησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρεΐδης, with δῶκεν ἀγόμεν, 'gave to be brought to the Atreidae.'

478. σφευ, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomede is almost as marked as in his Aristeia: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *εἰσόμεαι ἢ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἥως μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. διακέρσαι, 'let no one try this, to set at nought (lit. cut across) my word.'

10. Join ἐθέλοντα ἀρηγέμεν, 'whom I shall observe choosing to go and help.' νοήσω is 1 Aor. Subj.

12. οὐ κατὰ κόσμον, with πληγῆς, 'smitten in no seemly wise': cp. 2. 264 *πεπληγὼς . . δεικέσσι πληγῇσι*.

18. εἰ δ' ἄγε πειρήσασθε, cp. 1. 302.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. ἐπεικτόν, 'yielding.' On δ see § 48, 2.

34. οἶτον . . δλωνται, 'cognate Acc.', cp. 3. 417.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i.e. meaning it seriously.

The lines 28-40 were obelised by Aristarchus, and are rejected by most modern critics.

48. Γάργαρον, Acc. of the part, in Apposition to the whole (Ἴδην). θυήεις, 'rich in smoke of sacrifice.'

53. δείπνον, the mid-day meal, see 11. 84-86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is δῶρον, cp. 7. 370, 466, 8. 503., 9. 88, &c. In Attic the δῶρον disappears, and the δείπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. ἤπτετο, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβέβηκα, 'bestrode,' i. e. stood at the middle and higher
 70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. Τὶ ἐξέσθην in l. 74 would show that there were two lots for each side the two lines 73, 74 were rejected by Aristarchus. τανηλεγῶν unexplained word, probably from δαλέγω, like δυσ-ηλεγῆς, 'εἴ ἀπ-ηλεγῆς,' 'without recking,' ηλεγῆς, 'reckless' (Alcm.). It means 'causing long care.'

72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12.

75. αὐτῷ, i. e. as his own act, in contradistinction to the result weighing.

77. ὑπὸ, 'beneath,' i. e. in their knees.

81. ἐτείροτο, 'was in trouble.' There was also a reading ἐδά

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων horse': Plural as 4. 142 παρῆϊον ἔμμεναι ἵππων.

84. κάριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the access of pain.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point
 13. 441 ἐρείκομενος περὶ δουρί, also 13. 570., 18. 231, &c.

87. παρηγόρας, the wounded horse being a παρήγορος, see on 7.

88. φασγάνῳ ἀίσσων, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior
 91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between and Diomedes: hence in going to help Nestor, Diomedes would place of Ulysses. It is curious that Ulysses is omitted in 11. 261

95. μή τίς τοι, 'see that some one does not —,' ironical warning

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this is an echo.

103. λείλυσται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μήσττωρε. So the best MSS. read; others have μήσττωρα the note on 5. 272.

111. εἴ, 'whether.' The common reading is ἤ, but most MSS. εἰ, and the use of ἤ in single indirect questions is very doubtful.

μαίνεσθαι, 'rages,' esp. of an unchecked course, cp. 6. 101., 9 and of a spear, 16. 74 οὐ γὰρ Τυδείδῳ Διομήδεος ἐν παλάμῃσι μὲν ἐγγείη Δαναῶν ἀπὸ λαιγῶν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. δ 86. The Art. repeats the Subject of the preceding clause 1. 191 (§ 47, 1).

122. ὑπερώσαν, 'started back.' ὑπὸ as in ὑποίκαω, 'to give before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

- ἡνιόχοιο, with *ἄχος*, 'grief for his chariot-driver': § 39, 1.
126. μέμπε, 'set about finding,' went after. δέ, as 119.
129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.
130. χερσίν, 'into his hands,' Dat. of the end of a motion.
130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.
136. κατα-πτή-την, an Aor. from the root *πετ-*, *πτη-*, with the same meaning as the longer root *πτηκ-* from which *πτήσσω* is formed.
140. οὐχ ἔπει' ἄλκή, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔπειτο.
141. ὀπάξει, 'grants,' 'furnishes,' = *ἐπεσθαί ποιεῖ*, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται.
143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 *θέμιστας εἰρίσται* the meaning is 'protect,' 'uphold.'
147. τόδε is explained by *Ἐκτωρ γάρ κ.τ.λ.*, 'it is that Hector,' &c.
150. ἀπειλήσει, 'will boast.'
154. ἀλλά of the apodosis, cp. 1. 82.
159. στονόεντα, 'full of groans,' as being the cause of groaning.
163. γυναῖκος ἄρ' ἀντί τέτυξο. The Plupf. with *ἄρα* = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντί, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντί κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.
164. κακὴ γλήνη, 'wretched minion.' The word *γλήνη* properly denotes a 'bead,' or bead-like object; cp. *τρί-γληνος*, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'plaything,' 'bauble,' (cp. *γλήνεα*, 'ornaments,' 'gewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.
166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' *δαίμων* is put by a boldness of phrase for *δαίμονος αἴσα* (Od. 11. 61), or the like. But Zenodotus read *πότημον ἐφήσω*, certainly a more Homeric expression.
168. στρέψαι, 'as to turning,' = 'whether or not to turn.'
171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On *ἑπικαλκία* (= heaven-sent) see 7. 26 (note).
175. κατένευσε, 'has granted' (confirmed by his nod).
177. νήπιοι, an interjectional Nom., cp. 1. 231.
178. ἀβληχρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'
183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.
185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual *ἀποτίμετον* would not naturally be used of four.
186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable

κομίδην (such as *παρεῖχε*, or *ἐκόμισε*), we have the specific *μελίφρον πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἢ ἔμοι*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (*Zeugma*).

193. *πᾶσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἵκει* (= it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσθησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἠΐδα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλοο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βούς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επέε*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἐάφθη*): hence it means 'one that flings about words at random.' Cp. *ἄμαρτο-επέε*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θόσση ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσιπ-τάων* being expegetic and parenthetical.

219. *αὐτῷ ποιπνύσαντι*, Dat. by Attraction. *ποιπνύσαντι*, 'be-stirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an intensive from the root *πνυ*).

222. *μεγακῆτει*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγωνέμεν is an Inf. of *consequence* after ἐν μασσάτῳ ἔσκε, 'was in the middle for shouting,' i.e. so that one could shout from it and be heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνός. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὁπότ' ἐν Λήμνῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὁπότ'.. ἡγοράασθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἡγοράασθε.

233. ἀνθ', for ἀντα, 'opposite,' 'facing.'

234. ἀξιοί, in the literal sense, 'the counterpoise to,' 'a match or.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (φέρρω) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i.e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. πανομφαίῳ, 'from whom all voices (i.e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i.e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος.. εὗξατο.. ἐξελάσαι being = πρώτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre,

268. ὑπέξέφερον, 'would withdraw' (lit. bear up away from him).

269. πατήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ δ κ.τ.λ. The harshness of this softened by the clause ἐπεὶ.. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὐ νῆας, ἐπὶν ἄλαδε προερύσσω, ὕψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See v. 11. 833 ff.

270. βεβλήκοι is the reading of Aristarchus: for the Opt. see § 31, c. Several good MSS. have βεβλήκα.

271. εἰς Αἴανθ' seems to go with αὐτὶς ἰών rather than with δύσσε.

277. This line is wanting in most MSS.

279. τόξου ἀπο, cp. 24. 605 τοὺς μὲν Ἀπόλλων πέφενε ἀπ' ἀργαῖο βιοῖο, i. e. with a shot from the bow.

282. οὕτως, 'as you are doing'; so in l. 244.

284. κομίσσατο, 'took up,' 'took into his charge.' For the πρὸ ἐτρεφε. . κομίσσατο cp. 1. 251., 5. 118, 359.

285. εὐκλείης ἐπιβησον, 'bring to honour,' lit. 'cause to stand on his fame'; cp. 2. 234 κακῶν ἐπιβασκόμεν υἱὰς Ἀχαιῶν.

289. πρεσβήιον, elsewhere called γέρας, a gift of honour.

295. πρὸς Ἴλιον, 'towards Troy,' does not imply that the Troj had been driven far.

302. ὁ δέ, without change of Subject, cp. 119.

304. ἐξ Αἰσόμεθεν ὀπλισμένη, 'taken to wife from Aesyme,' a wife brought to Priam from Aesyme.'

306. ἦ τ' ἐνὶ κήπη, sc. ἐστί.

308. ἤμυσε κάρη, 'drooped his head'; cp. the imitation in Virg. A. 9. 434 ff.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. αὐερόντα, sc. νευρήν, 'as he was drawing the bow.'

παρ' ὦμον, with βάλεν, taken up again by τῇ ρα in l. 327. appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. ὑποδύντε, 'getting under him,' taking him up.

338. τίς τε. For this use of τέ see § 49, 9.

340. ἰσχύια τε γλουτούς τε, Acc. of the part concerned, § 37, 4; a s of epexegetis of κατόπισθε. The Acc. with εἰπεσθαι is not found.

ἐλυσσόμενόν τε δοκεύει, 'and watches, is on guard, against wheeling about.' So the Bear watches (δοκεύει) the hunter Orion, 18. 487-8.

341. ὥπαζε, 'stuck to,' 'was busy with': the notion is that *handling, dealing with*, rather than of *following*.

346. πᾶσι θεοῖσι, with εὐχετόωντο. The two clauses connected τε . . καὶ are not symmetrical. The Indic. εὐχετόωντο being substitut for the Participle (which we expect, to answer to κεκλόμενοι); 'shout to one another and praying aloud with uplifted hands to all the gods' Cp. 3. 79, 80 (note).

348. ἀμφιπεριστρώφα, 'wheeled about this way and that.'

349. Γοργούς ὄμματ', 'eyes [as the eyes] of the Gorgon,' cp. 11. 36

355. *ῥιπῇ*, 'by the onset,' the 'swing' of his attack.
358. *οὐτός γε*, emphasised in contrast to *πατήρ οὐμός* in l. 360, Zeus being the real enemy.
361. *ἐμῶν μενῶν ἀπερωεύς*, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'
363. It is best to join *τειρόμενον ὑπό*, 'when in distress under (by reason of) the tasks,' &c.
367. *προὔπεμψεν*, sc. *Εὐρυσθεύς*. The story may be the same as the one told by Dione, 5. 395-402.
368. *κύνα*. The name *Κέρβερος* is not Homeric.
369. *αἰπά*, 'steep-falling,' rapid.
373. *ἔτ' ἂν . . εἴπῃ*, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.
376. *θωρήξομαι*, Aor. Subj.
378. Join *γηθήσῃ νῶϊ προφανέντε*, 'will be glad at our appearing.' It is a sort of Acc. of the *thing*; cp. 13. 352 *ἤχθετο γὰρ βα Τρωσὶν δαμναμένους*, 'he was vexed at their being conquered by the Trojans': see § 37, 7. *προφανέντε* was read by Aristarchus. Most MSS. have *προφανέισα* or *προφανείσας*. For the form cp. l. 455 *πληγέντε*.
- 381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.
399. *πάλιν τρέπε*, sc. Athene and Here. *ἀντην*, sc. *ἐμοῦ*. The omission of the Pronouns suits the abrupt tone of the command.
400. *οὐ καλὰ*, 'not well,' i. e. it will be no pleasant matter, if we meet &c.
405. *ἃ κεν μάρπηται κεραυνός*, 'where the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 *ἔλκος τό μιν βάλε Πάνδαρος ἰφ*.
406. *ἔφρ' εἶδῃ κ.τ.λ.*, 'that she may know what it means when.'
411. *πρώτησιν δὲ πύλῃσι*, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.
413. *τί . . μαίνεται κ.τ.λ.*, 'what madness is this in your hearts?'
415. *ἧ τέλει περ*, 'even as he will fulfil,' = 'and he will fulfil the threat too.'
418. *οὐδέ κεν . . ἀπαλθήσασθον*. The form of the *oratio recta* is retained here, since *κέν* with an Inf. is not Homeric: see §. 684.
- 420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.
423. *ἀλλὰ σὺ γ' αἰνοτάτη*, sc. *ἑσσί* or (better) *ἔσσεαι*, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant *ἀλλὰ σοί, αἰνοτάτη* (sc. *νεμείξεαι*), which may be right.
431. *δικάζετω*, 'let him deal his judgments,' decide their fate; cp. l. 542 *κρυπτάδια φρονέοντα δικάζμεν*.
439. *δίωκε*, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀνέμενος γαίχοχον ἐννοσίγαιον ὁμοῦ, ib. 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λῖτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

448. κάμετον, 'wearied yourselves out by...,' 'fainted in the end of...'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου ἦν ὑπέρβιος οὐ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 wanting in the best MSS.

470. ἥσους, 'in the morning,' Gen. of time, § 39, 2. μάλλον, 'more' (than now), with ὁλλύντα in l. 472. καὶ emphasises the Comp. 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus the ships, but in the open plain. Moreover, there is no apodosis of μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἰ κε, l. 478, there being no full stop l. 481: cp. 6. 58 μῆδ' .. μῆδ' ὅς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκίων διεφαίνετο, 'appeared clear among the dead,' betw. the spaces covered with dead.

500. δ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving'
503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἔζον (§ 9, 3). MSS. generally have ἄξασθε: cp. ἄζοντο (l. 545), and ἄξετε (3. 105)

507. σιτόν τε, sc. κομίσεσθε or the like, understood out of οἰνίζεα a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὲν .. ἐπιβαίεν, a strong assertion under the form of a wish 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τὸ φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θεοῖο μιν.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing purpose rather than consequence. τις is an ironical litotes, as we sometimes 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 515. For στυγέω = 'dread,' see 1. 186.

519. λήξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'
 524. ὑγίης, 'sound and good'; the word occurs only here in Homer:
 p. the note on ψευδής (4. 235).

525. τὸν δ' κ.τ.λ., 'but I shall have another word to speak' &c.,
 .e. not a word at all, but action. For this figure (a sort of oxymoron),
 p. 5. 164., 10. 496.

526. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπεμαι
 πυχόμενος, which was read by Zenodotus, is supported by the metre
 (since ἔλπομαι was originally *φέλπομαι*). This however is not quite
 decisive, since we might read *εὐχομ' ἐελπόμενος*.

527. κηρессиφορήτους, 'carried by fates,' viz. to their own destruc-
 tion: cp. 2. 302 οὐς μὴ κήρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κήρες γὰρ
 ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὐς κήρες φορέουσι, 'whom fates are carrying.' This expegegesis
 of a compound epithet is Homeric: cp. 9. 124 ἀθλοφύρους, οἱ ἀέθλια
 ποσὶ φέροντο; Od. 1. 299 πατροφονῆα . . . οἱ πατέρα κλυτὸν ἔκτα.

529. ἐπὶ νυκτὶ, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτοὺς, 'our own position': in addition to the watch kept
 round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly
 repeat, somewhat awkwardly, ideas already contained in the context;
 cp. διαίσεσθαι εἰ κε with εἰσομαι εἰ κε (l. 532), and αὔριον (l. 535) with
 εἰς αὔριον (l. 538).

535. ὀρετῆν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess,
 whether he will abide my spear,' i. e. 'whether his prowess will enable
 him to abide.'

538-541. 'Would I were immortal' &c., 'as surely as this day' &c.

541. ἡμέρη ἦδε properly means the day now passing. Possibly the
 'day' is regarded as beginning with the preceding evening: as the Jews
 (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but
 are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,'
 p. 149 εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἔτερα παραπλήσια τοῖτοισι εἰρημένα·
 φησὶ γὰρ τοὺς Τρῶας ἔπανλιν ποιουμένους ἔρδειν ἀθανάτοισι τελεήσας ἑκα-
 τὸμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἰσω
 ἡδεῖαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·

μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἰρή,

καὶ Πρίαμος καὶ λαὸς ἐὐμμελίῳ Πρίαμῳ.

550. δατίοντο, 'partook of,' a sense not elsewhere found.

553. πολέμοιο γεφύρας, cp. 4. 371. The phrase is generally applied
 to a battle actually going on. Here it may mean that they kept to the
 order in which they fought.

558. οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 'the vast mass of

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe sudden clearing away of clouds. Accordingly *αἰθήρ* must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. *ἑάνθρω*. The name *ἑάνθρω* is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently *Ἰπποβία*, or *Αἰται*—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseis, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νημεσσητὸν κεχολῶσθαι*)¹. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines ll. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseïs and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are ll. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations².

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

¹ Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

² The words of Nestor in ll. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is possible that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (ll. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. l. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρόμηναν* *τε καὶ ἀμφ' ἑλὰ*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of Egypt (l. 382), and of Delphi (under the older name Πυθώ, l. 405), the use of the name Ἑλλάς (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. φύζα, 'panic': no clear distinction is to be drawn between φύζα and φόβος.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. βεβόληται, 'were tossed about' (in mind).

5. Βορέης must here be scanned as the Attic Βορρᾶς.

6. ἀμυδῖς, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest

7. παρέξ, 'along' (παρά being the important word, § 43).
11. κλήδην, 'by name,' singly (= ἐξονομακλήδην).
15. αἰγλήψι is only found as an epithet of πέτρῃ: the meaning is unknown.
- 18-28, repetition of 2. 111-118, 139-141.
32. μαχήσομαι, 'will join issue with,' 'find fault': 5. 875., 6. 329.
34. ἀλκὴν δνείδισας, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 εὐχολῆς ἐπιμέμφεται. πρῶτον, 'before,' viz. in the ἐπιπώλησις, 4. 370 ff.
35. ταῦτα δὲ πάντα ἴσας, 'know all about that,' viz. whether I am ἀπτόλεμος or ἀναλκίς. Cp. 10. 250.
37. διάνδιχα, 'two ways,' i.e. in unequal measure.
39. ὃ τε, attracted to the gender of the predicate κράτος: so l. 33 ἡ θέμις ἐστί.
41. ὥς=ὅτι οὕτως: 'do you think them so weak, since you speak thus,' i.e. as you seem to do by thus speaking of them.
42. ὥς τε νέεσθαι, the only instance in the Iliad of ὥς τε (or ὥστε) with the Inf.; cp. Od. 17. 21.
46. εἰ δέ, used as in the phrase εἰ δ' ἄγε: see 1. 302 (note).
48. τέκμων, see on 7. 31.
54. μετὰ, 'among,' generally takes the Acc. with Verbs of motion only. Possibly ἐπλευ, 'thou hast come to be,' conveys the idea of motion.
56. πάλιν ἐρέει, 'will speak the reverse way,' 'gainsay.'
- τέλος μύθων, as we say, 'the last word,' i.e. all that there is to be said in the case.
57. ἡ μὲν κ.τ.λ., 'yet you are young,' 'and that although you are but young': see on ἡ καί, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ τέλος ἔκεο μύθων, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by ἡ μὲν καί in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause ἀτὰρ οὐ . . μύθων.
58. πεπνυμένα βάζεις . . βασιλῆας, 'thou hast wise words for the kings': βάζω with a double Acc. means to 'speak to,' as 16. 207.
59. κατὰ μοῖραν ξεινές is not a mere repetition of πεπνυμένα βάζεις. Nestor says 'you show wisdom, for your advice is good.'
62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.
63. ἀφρήτωρ refers to the φρήτρη (Attic φρατρία), a sort of 'clan,' ἀνέσπιος to the single house; ἀθέμιστος is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation of these lines in Cicero Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a *βουλή*. But the word *πόλεμος* is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. *ἑκάστοι*, 'each company,' of the seven, cp. l. 85. Aristarchus read *φυλακτῆρας*, so that the sense would be, 'let each division post its watch.' *λεξάσθων*, cp. 8. 519.

68. *ἔπειτα*, 'after that,' i.e. as to the next step to be taken.

69. *ἄρχε*, 'lead the way,' 'take action': explained by *δαίνυ κ.τ.λ.*

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. *ἡμαρτίαι*, 'daily.' *Θρηῆθεν*, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. *ὑποδείξη*, 'means of entertainment': collective rather than abstract.

75. *χρεώ*, a shorter form of *χρεώ*, 'need,' used with the Acc. owing to a peculiar ellipsis of *ἰκάνει* or the like (cp. *χρεῖω γὰρ ἰκάνεται*, 10. 118, 11. 609, also *χ. ἴκει*, 10. 142). The ellipsis is so far forgotten that we even find *χ. ἐστὶ*, *χ. γίγνεται*, but still with an Acc. of the *person*.

77. *τάδε γηθήσειεν*, Acc. § 37, 1.

89. *ἀολλέας ἦγε*, 'brought to a meeting together.'

97. *ἐν σοὶ μὲν λήξω κ.τ.λ.*, cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. *θέμιστας*, properly 'declarations of *θέμις*,' hence 'the right of judgment,' of saying in each case what is *θέμις*. See Maine's *Ancient Law*, p. 4. *σφίσι*, 'for them,' viz. the people.

100. *πῆρι*, 'above others,' = 'in the first instance.'

102. *ὅτι κεν ἄρχῃ*, 'whatever it is in which he (the one whose advice you take) leads the way': *σέο ἔξετα*, 'will attach to you,' i.e. you will be (regarded as) the author of it: cp. Od. 11. 346 'Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).'

106. *ἐξ ἐπὶ τοῦ ὅτε*, 'ever from the time that,' &c.

107. *Ἀχιλλῆος*, with *κλισίῃ*.

110. *ἔτισαν*, viz. by the defeat of the Greeks, as l. 118.

115. *ψεύδος*, a kind of cognate Acc. with *κατέλεξας*, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 *ταῦτα .. ἀληθεῖν κατέλεξα*.

ἄτας, 'acts of *ἄτη*,' i.e. blindness or infatuation.

117. *φιλήσῃ*, 'has come to love,' Aor., as 3. 415.

118. δάμασσε δέ, i. e. in having subdued.
121. δονομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *ῥητορσε*, § 29, 1.
122. ἀπύρους, 'untouched by fire,' i. e. not yet used.
- τάλαντα, much smaller than the talents of historical times; cp. 23.
- 269, where two talents are less than the value of a λέβης.
127. ὅσσα, answers to τόσσα in l. 125; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought, its proper place being before ὅ τόσσα γένοιτο.
130. ἐξέλομην, 'I took out' as a γέρας, before the division.
133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36. τῆς (sc. Βρισηίδος) is governed by εὐνῆς: 'her bed.'
137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 39, 4.
141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν .. δώσω' ἀλαπάξαι.
143. τηλόγετος, see the note on 5. 153. θαλὴν ἔνι, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally: cp. ll. 319, 378, 491.
144. τρεῖς δὲ κ.τ.λ. This sentence is subordinate in sense to τῶν κ.τ.λ.: 'I have three daughters, of them let him take' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take' &c. This is a species of Parataxis, § 57, 4.
145. Electra and Iphigenia are names unknown to Homer. There is a reminiscence of this place in Soph. El. 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.
146. ἀνάεδνον. The ἔδνον is the price paid by the bridegroom to the bride's father: μέλια are complimentary presents given with (ἐπι) the bride.
153. νέεται Πύλου, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thyroessa, on the northern border. As to Pylus, see the note on 2. 591.
156. θέμιστας, 'customs,' customary dues: the δωτῖνα are probably offerings given (or supposed to be given) of free will.
158. τοι, 'surely,' i. e. it is at least one argument for yielding that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of Æschylus:
- μόνος θεῶν γὰρ Θάνατος οὐ δῶρον ἔρῃ·
οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἄνους·
οὐ βαυμός ἐστιν, οὐδὲ παιονίζεται,
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.
159. τε, in a general statement, see § 49, 9.
160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.'
162. The presence of Phoenix is hardly to be accounted for, as he

belonged to the Myrmidon contingent. This is the first place where it is heard of in the Iliad.

164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, of δὲ being the apodosis; but see § 47, 3. ἐπιύψομαι, 'will look over,' 'choose'; so Od. 2. 294 τᾶν μὲν τοι ἐγὼν ἐπιύψομαι ἢ τις ἀρίστη.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπέσσειν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπὶ means going 'over' or 'round' the company, as ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δειδίλλων, 'glancing,' giving meaning looks.

181. πειράν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλα φρένας, 'the proud heart'; cp. the phrase μέγα φρονέω.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). ὁπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i. e. you must be dear to me, since you are so even in my wrath.

203. ξωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γέ, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the first light fell': no other light being in use.

214. ἄλως, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἑτέρου, 'by the other wall,' Gen. of *place*.

220. θυγάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak for himself.

224. δειδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιθευῖς, sc. εἰσὶ, 'they (men) are not in want,' = there no want. A vague Nom. is understood, as in φασί, 'men say.'

228. The original reading was doubtless ἐπήρατα *Φέργα*, cp. 5. 421. 8. 4:3.

230. ἐν δοίῃ, sc. ἐστὶ, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολίσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσαι ἀλκήν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. στήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέσθαι, here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεύται, see 2. 597., 3. 83.

243. ὀρνομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἴη, Opt. of the further consequence, in contrast to ἐκτελέσωσι.

Possibly however we should read εἴη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γὰρ τις φειδῶ νεκύων κατατεθνηῶτων γίγνεται . . μειλίσσέμεν. This suits the order of the words better than to make κακοῦ depend only on ἄχος (with most editors). ἔστω (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχαν, 'keep in check thy lofty spirit': cp. 1. 109 μεγαλήτορι θυμῷ εἴξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νηήσασθαι, 'you may heap up.' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μάλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόβι μάλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνειαι δ' ἔτι μάλλον, 'you only get yourself more hated.'

303. σφί, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἧ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur.'

316. οὐκ ἄρα τις . . ἔτι, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστὶ), 'there is no matter of than'

in fighting,' i.e. there is no gratitude. With οὐ χάρις, cp (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε μένον μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίε περιγίγνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered' cp. 322. πολεμίζειν, 'for fighting,' as the means or condition

325. ἱανον, 'passed the night.' The original meaning of 'to sleep' (it never implies actual sleeping), but 'to dwell,' a military sense, 'to be quartered,' 'posted.' So the Aor. ἔδωκεν).

327. δάρων ἕνεκα σφετεράων, 'for their wives'; Achilles of Helen (cp. l. 339), but chooses to speak in general terms, her case did not differ from that of other wives in Troy. σφε only refer to ἀνδράσι: it is an emphatic Possessive—'their ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἰ μ γόνον Ἐκτορα ὃ ἐνὶ οἴκῳ.

333. διὰ δασάσκειτο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is where: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὃ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he give—what was given by the sons of the Achaeans'; and so

κούρην ἣν ἄρα μοι γέρας ἔτελλον νῆες Ἀχαιῶν
δοῦρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν δ' ἔκ χειρὸν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. C point, however, a discrepancy or inaccuracy in a passionate speech not prove much. Achilles may mean that the spoil was divided will of Agamemnon.

334. ἄλλα δ' βασιλεῦσι, subordinate in sense to τοῖσι . . . κε whole sentence being = 'the other prizes which he has given warriors and kings are assured to them' cp. l. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen?'

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported should probably read ἣν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει in sense to εὖ εἰδότες, = 'I know well, and will not be persuaded.'

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεισκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἀπαξ. It would make better sense if it could qualify ἐνθα, 'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμενε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque δῦσαι . . νῆας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὶν δλαδς προερύσσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδς ἐρρων, see 8. 239; cp. ἐρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my share,' in the general division: the γε points the contrast to γέρας, the prize which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἔλεις δὲ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisse ante satis*. ἔκηλος ἐρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἐρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of Egypt in the Iliad.

387. ἀπό . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 *ἄσσον βασιλεύτερός εἰμι*: cp. 1. 186, 281.

393. σῶσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναῖκα γαμέσσεται, see § 50, 2.

396. ρύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 *ὅς Δυκίην εἶρυτο δίκησί τε καὶ σθένει φ'*: cp. also 6. 403.

399. ἐκυῖαν, for *Φεκυῖαν*, § 8, 1.

405. Πυθώ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see Od. 8. 80.

408. λείσστη. In this form the η has been shortened before the following vowel: cp. ἤθε and ἐθε, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 *οὐς μὴ κῆρες ἔβαν θάλασσαν*).

φέρουσαι), 'that two fates are bearing me to the issue of death,' i.e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25. 2.

417. καὶ δ' ἂν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the *Iliad*.

418. δῆτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποπειεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i.e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαφς and σοφς: the *Venetus* has σὼν here, σόης in l. 681: most MSS. have σόη, σόης (cp. σῶσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαῶν (from σῶν, 'safe') the Opt. would be σαδ-οις, σαδ-οι, contracted σῶ-οις, σῶ-οι, these by exchange of quantity σδ-φς, σδ-φ. See § 8, B, 3.

426. ἀπομνηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δέ, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλεαι, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐν φρεσὶ βάλλω (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243, *Od.* 1. 65, 84.

ἀπὸ, 'away from.'

440. ὁμοῖου, originally ὁμοί-οο, § 19, 3. On ὁμοίος see 4. 315.

446. νέον, Adverb with ἤβωντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἑλέων: the only Homeric Ἑλέων being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of Amyntor is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. *νείκεα πατρός*, 'quarrel with my father.'

449. *περιχώσατο*, 'was angered about'; cp. 16. 497 *ἐμεῦ περιμέρναο*:

17. 240 *οὐ τι τόσον νέκνος περιδείδια*. Some take *περί* in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. *ἐχθήρειε*, 'might take a dislike to.'

453. *οἶσθεις*, 'guessing,' i. e. becoming aware.

455. *ἐφέσσεσθαι*, Fut. Mid. of *ἐφ-ίζω*, 'that he should never seat, 'take on his knees': cp. Od. 16. 442 *καὶ ἐμὲ πολλίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.*

456. *ἐτέλειον*, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

Hic quibus invisi fratres, dum vita manebat,

Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. *ὥς μὴ .. καλεοίμην*, explanation of *δήμου φάτιν κ.τ.λ.* (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. *πατρός*, with *μέγαρα*, not Gen. absolute.

465. *αὐτοῦ*, explained by *ἐν μεγάροις*: cp. 6. 431 *αὐτοῦ μίμν' ἐπὶ πύργῳ*.

470. *εἰνάνυχες*, Adj. with the meaning of an Adverb of *time*. *μοι ἀμφ' αὐτῷ*, 'round myself' *νύκτας*, Acc. of *time*, 'during the nights.' As to *ἰαυον* see on l. 325.

472. *αἰθούσῃ*, the colonnade inside the entrance of the *αὐλή* or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. *προδόμῳ*, a portico at the entrance of the house.

478. *δὲ Ἑλλάδος*, see l. 447.

482. *τηλύγετον*, see 5. 153. *ἐπί*, 'furnished with.'

484. *Δολόπεσσιν*, not elsewhere mentioned in Homer.

489. *προταμών*, i. e. giving you the first piece cut.

493. *ὅ*, 'that,' see § 48, 2.

498. *ἀρετή*, the most comprehensive word, 'worth,' 'power,' &c.

499. *καὶ* emphasises *τούς*, 'even they, surely' (*μέν*).

500. παρατροπῶσ', 'turn from their purpose': *τροπῶσ* is from *τρέπω*, like *στραφάω*, *νομάω*, from *στρέφω*, *νέμω*.

502. καὶ γὰρ κ.τ.λ., explaining *λισσόμενοι*: 'men pray—for these such beings as Prayers' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in *Il.* 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἀτὴ, ἣ πάντας δᾶται
οὐλομένην τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὐδὲ
πύλινται, ἀλλ' ὅρα ἣ γε κατ' ἀνδρῶν κρήατα βαίνει.

Cp. also the picture of Strife, *Il.* 4. 441 ff., and of such powers as Flight, Tumult, &c. (*Il.* 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythos was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846) with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἄσπον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511. ὤνησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξῃς, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. ὅ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κόρη μεγάληο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνῃν, a word of unknown meaning.

540. *ἔθων* has the force of an Adverb, 'after its wont' (*εἰωθύτως*), cp. 16. 260 *οὐδὲ παῖδες ἐριδμαίνουσιν ἔθοντες*.
541. *προθέλυμα*, 'in layers,' i.e. so thickly that they overlapped as they lay; so of shields, 13. 130 *φράξαντες* .. *σάκος σάκει προθελύμην*: cp. *τετραθέλυμος*, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = *πρόρριζος*.
547. *ἀμφ' αὐτῷ*, 'over it,' viz. the boar.
552. The Curetes were the besiegers, according to l. 531: hence the *τείχος* mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.
554. *οἰδάναι*, Transitive, 'causes to swell.'
557. *Εὐνήνη* is a Fem. patronymic, 'daughter of Euenus.'
559. *ἔλατο τόξον*, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).
561. *τὴν δέ*, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.
566. *ἐξ ἀρέων*, 'in consequence of the curses.'
567. *κασιγνήτοι*. In the later form of the story Althaea had several brothers, who were killed by Meleager. *φόνιοι*, 'on account of the slaughter,' with *ἀχέουσα*.
568. *γαῖαν* .. *ἀλοῖα*, the form of invoking the gods under the earth.
570. *πρόχην καθεζομένη*, 'sinking down on her knees.'
571. *δόμεν*, with *ἡράτο* and *ἀλοῖα*, 'that they should give.'
573. *τῶν δέ*, sc. the Curetes, with *δμαδος*.
580. *πεδίλοι* is a partitive Gen., like the Gen. of *material*. *ταμέσθαι* is parallel in construction to *ἐλίσθαι*, instead of depending on it: cp. 3. 79, 80.
583. *κολλητάς*, 'knit together,' 'well made fast.' *σανίδας*, 'folding-doors.' *γυνοόμενος*, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.
589. *βαῖνον* .. *ἐνέπηρθον*, Impf. 'were now mounting,' &c.
593. *ἀνδρας μὲν κ.τ.λ.*, subordinate in sense, 'how they slay the men,' &c. *ἀμαθύνει*, 'levels with the ground.'
594. *ἄλλοι*, 'others,' i.e. 'strangers': cp. 3. 301 *ἄλοχοι δ' ἄλλοισι θαμείν*, 6. 456 *πρὸς ἄλλης ἰσθὸν ὑφαίνους*.
598. *εἷξας ᾧ θυμῷ*, i.e. not for the gifts, but moved by this appeal.
599. *καὶ αὐτῶς*, i.e. without them.
601. *κάκιον*, 'less well,' sc. than now, when you are offered gifts.
602. *ἐπὶ δώροις*, 'on the terms of receiving gifts.'
605. *τιμῆς*, generally taken to be contracted from *τιμήεις*, as *τιμήντα* (18. 475) for *τιμήντα*, *τεχνήσσαι* (Od. 7. 110) for *τεχνήεσσαι*.
608. *φρονέω*, nearly = *δοκεῖ μοι*, 'my mind is,' 'I choose.' *Διὸς αἴση*.

'destiny assigned by Zeus' (as 17. 321., Od. 9. 52), b play on the other sense of αἶσα, viz. 'estimation,' 'p honour,' cp. ἐν καρὸς αἴσῃ (l. 378).

609. ἣ μ' ἔξει, 'which (αἶσα) shall abide with me αὐτὰς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, 'doing the pleasure

615. καλὸν τοι, 'it is well for you,' i. e. your duty i

617. αὐτόθι, 'where you are.' λίξω, § 9, 3.

619. νεώμεθ', μένωμεν, Subj. of deliberation, § 33, 3

620. ἐπ' ὁφρῦσι νεύσε, cp. l. 528.

625. τελευτή, 'accomplishment,' i. e. result. μύθοι i. e. of the message which we bring (τῇδ' γ' ὀδῷ).

629. ἄγριον is predicative: 'has made his spirit c i. e. hardened his heart to be cruel. With θέτο, cp. l θέσαν.

632. φονῆος, with ἰδέξαιτο, 'a man takes atonemen of his brother,' § 49, 9.

636. δεξιμένῃ (the reading of the best MSS.) is to with ἐρητύεται, neglecting the more obvious constructi 10. 188., 14. 141., Od. 23. 206. The common reading i

640. ὑπωρόφιοι, 'under thy roof,' and therefore ha αἰδώς which attached to guests.

642. κήδιστοι, 'the most valued,' 'nearest.'

645. τι, with εἰέσω, qualifies the admission, = 'whi is all in a manner to my liking, but —'; cp. Od. 9. 11 λιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐ εντα εἶρεσθ', i. e. 'everything is here to make me happy

647. ἀσύφηλον, Acc. Neut., seems to mean 'an : but the derivation of the word is unknown. ἔρεξεν Acc.

648. μετανάστην, 'a sojourner,' one who has no righ and may therefore be outraged with impunity.

649. ἀπόφασθε, cp. l. 422.

650. ἐκείνῃ (cp. 649) is the neighbourhood of'

Σ in Homer: the result of turning l. 417 καὶ δ' ἄν . . παραμυθησαίμην
Σ the *oratio obliqua*.

Σ 91. ἔπεται, Subj. because the event is future, § 34, 2, c.

Σ 98. μὴ δόλεες, 'would that you had not —': logically the μὴ belongs
Σ λίσσασθαι.

BOOK X.

THE tenth book, entitled *Δολωνεία*, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomedes and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the *Doloneia* to the rest of the Iliad has long been a matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition can hardly be thought to rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomedes volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later form

tion. Such are,—the Perfects in -κα from derivative Verbs, βέβηκεν, παρήκακεν, ἀδικήκατος: the Aor. θήκατο (for ἔθετο, § 5, 2): the 3rd Pres. μεθιέι (l. 121): the Second Fut. Pass. μυγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 340, 408. The Prepositions have a more *abstract* meaning: as in *ἐν* ἀνθρώπων (l. 213), *ἐν* πάντεσσι πόνοισι (ll. 245, 279, cp. the note on 9. 143), *ἐκ* γενέης (l. 68). Other peculiarities are the adjectival *οὐδέν* (l. 216), and the form *δεῖδω* μή σὺ—(l. 39).

6. In one or two instances forms are clearly *pseudo-archaic*, i.e. incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κρᾶτ-εσφι (see on l. 156), the 3rd Imp. ἐπέλεγτον (l. 361): perhaps also σπείω (for σπείω) and τιθήμενοι.

7. The vocabulary is peculiar¹. Among the ἀπας εἰρημένα are some technical terms for armour, &c., as καταίτις, πῖλος, σαυρωτήρ, ἐν διφριάς (= ἀντις), ἑκταδίη (χαλῖνα), κτιδίη (κυνέη), λυκίη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, 'a spy,' and διοπτῆς, ἀβροτάξω, ἀηθέσσω, βραῖνω, δέλος. We may add δπλα in the sense of 'arms,' which is only found in ll. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as βίονα, φῆμας, δαίτη, δόξα: to which may be added the rarer ἀωτήω, ἀρηκίς, ὀργάνη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e.g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. ὀρμαίνοντα, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. ἀθρόφατον, an epithet of rain, cp. 3. 4.

8. στόμα, the 'edge' or 'front' of war, as 19. 313 πολέμου στόμα δόμεναι αἱματόεντος. This sense appears in 14. 36 ἡτόνος στόμα μακρὸν, 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the σύριγξ and the αὐλὴς is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προθελύνους, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. Διῖ, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Διῖ χεῖρας ἀνασχεῖν, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

18. Join $\pi\rho\omega\tau\omicron\nu\ \alpha\acute{\nu}\delta\rho\omega\acute{\nu}$, 'to Nestor before any other man.'
19. $\epsilon\iota$, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. $\mu\acute{\eta}\ \tau\iota\ \pi\acute{\alpha}\theta\omicron\iota\epsilon\nu$, to be taken with $\epsilon\chi\epsilon\ \tau\rho\acute{\omicron}\mu\omicron\varsigma$.
34. $\acute{\epsilon}\nu\tau\epsilon\alpha$ is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. $\tau\rho\acute{\omega}\epsilon\sigma\sigma\iota\nu$, 'for the Trojans,' i.e. to be spy on them.
44. $\acute{\epsilon}\rho\upsilon\sigma\sigma\epsilon\tau\alpha\iota$, 1 Aor. Subj. 'will shelter.'
47. $\alpha\upsilon\delta\acute{\eta}\sigma\alpha\nu\tau\omicron\varsigma$, 'from one that told it,' 'from voice of man.' Elsewhere $\alpha\upsilon\delta\acute{\alpha}\omega$ means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. $\acute{\epsilon}\pi\grave{\iota}\ \eta\mu\epsilon\tau\iota$, 'with a day,' i.e. belonging to one day, 'as a day's work'; $\acute{\epsilon}\pi\iota$ as in the compound $\acute{\epsilon}\phi\eta\mu\acute{\epsilon}\rho\iota\omicron\varsigma$.
50. $\alpha\upsilon\tau\omega\varsigma$, 'by himself,' with no divine help to explain it.
56. $\iota\epsilon\rho\acute{\omicron}\nu\ \tau\acute{\epsilon}\lambda\omicron\varsigma$, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. $\pi\acute{\omega}\varsigma\ \gamma\acute{\alpha}\rho$ —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. I. 123. Cobet, however, is probably right in preferring $\pi\acute{\omega}\varsigma\ \tau\acute{\alpha}\rho$ (*Misc. Crit.* p. 322).
- $\mu\acute{\upsilon}\theta\omega$, 'by your word'; i.e. 'what is the drift of your $\mu\acute{\upsilon}\theta\omicron\varsigma$.'
62. $\mu\acute{\epsilon}\nu\omega$, Subj. 'am I to stay'? So $\theta\acute{\epsilon}\omega$ in l. 63.
67. $\acute{\epsilon}\rho\eta\gamma\gamma\omicron\rho\theta\alpha\iota$, Pf. Inf. Mid., cp. $\acute{\epsilon}\rho\eta\gamma\gamma\omicron\rho\theta\epsilon\varsigma$, 7. 371.
68. $\acute{\epsilon}\kappa\ \gamma\epsilon\nu\epsilon\eta\varsigma$, 'by descent,' epexegetis of $\pi\alpha\tau\rho\acute{\omicron}\theta\epsilon\nu$.
69. $\mu\epsilon\gamma\alpha\lambda\acute{\iota}\zeta\epsilon\omicron$, 'make much of your favours,' i.e. 'be grudging or fastidious.' Cp. Buttmann's discussion of $\mu\epsilon\gamma\alpha\lambda\acute{\omega}$ (*Lexil.* s.v.).
74. $\pi\alpha\rho\acute{\alpha}$, 'beside' the tent, not within it: so Diomedes, l. 151.
82. $\omicron\upsilon\tau\omicron\varsigma$, with the 2 Sing., 'who are you there that come —?'
91. $\pi\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$, in the literal sense, 'I am wandering about.'
96. $\delta\rho\alpha\acute{\iota}\nu\epsilon\iota\varsigma$, a Desiderative, 'art for doing.'
97. $\tau\omicron\upsilon\varsigma$, the later use of the Art., see ll. 231, 277, 322, 408.
98. $\acute{\alpha}\delta\eta\kappa\acute{\omicron}\tau\epsilon\varsigma$, 'wearied.' $\upsilon\pi\nu\omicron$, not 'sleep,' but 'sleepiness.'
100. $\mu\acute{\eta}\ \pi\omega\varsigma$, 'whether they may not —.'
111. $\epsilon\acute{\iota}\ \tau\epsilon\varsigma\ \dots\ \kappa\alpha\lambda\acute{\epsilon}\sigma\tau\epsilon\iota\nu$, a command put in the form of a wish or suggestion, cp. l. 222.
115. $\nu\epsilon\iota\kappa\acute{\epsilon}\sigma\omega$, 1 Aor. Subj., 'I will reproach,' § 29, 1. Join $\nu\epsilon\iota\kappa\acute{\epsilon}\sigma\omega\ \acute{\omega}\varsigma\ \epsilon\upsilon\delta\epsilon\iota$, 'reproach that he thus sleeps,' i.e. 'with sleeping:' cp. I. 211
123. $\acute{\epsilon}\mu\eta\nu\ \delta\rho\mu\eta\nu$, 'an impulse from me,' my initiative.
124. $\mu\acute{\alpha}\lambda\alpha$, with $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\varsigma$, 'actually before me.'
127. $\iota\nu\alpha\ \gamma\acute{\alpha}\rho$, 'where in fact.'
129. $\omicron\upsilon\tau\omega\varsigma$, 'it being so,' 'if it is as you say.'
133. $\phi\omicron\iota\nu\acute{\iota}\kappa\acute{\omicron}\sigma\sigma\alpha\nu$ must be scanned as four syllables, with σ of $\sigma\epsilon$.

139. περί φρένας, cp. the note on I. 103.

141, 142. τίφθ' . . ἔκει, lit. 'on what account do you thus wander, in respect of which need has so much come?' i. e. 'what is this need so great that you wander?' The form of the sentence is nearly the same as 4. 32 τί . . τόσσα κακὰ μέζουσιν, δ' τ' ἀσπερχὲς μενεαίνεις (see the note). Thus δ' τι δὴ χρεὼν τόσον ἔκει = 'I ask because the need has become so great [that you do wander].'

But possibly δ' τι . . ἔκει is a second direct question; the indirect form being used as in Od. I. 170 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πάρος ἦτοκῆς; ἀπὸ ποῦ τ' ἐπὶ νηὶς ἀφίκεο; If so, we should probably read δέ, or δ' τι τε. See also I. 409, with the note.

153. ἐπὶ σφυρωτήρος, 'so as to stand on the butt-end.'

156. κράτεσφι is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of στήθεσφι, ὄχεσφι, &c., since the stem is not κῤῥατεσ- (cp. the Gen. κρατ-ός, Dat. κρατ-ί, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in -φι.

160. θρωσμφ πεδίοιο, 'the springing of the plain,' i. e. the rising ground.

164. σχέτιλος, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. ἔπειτα, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 ἐπὶ ξυροῦ γὰρ ἀεὶ ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροις ἢ δούλοισι. For the Inf. βιώναι cp. 9. 230 ἐν δοίῃ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.

181. οὐδέ, the δέ of the apodosis, after οὐ δ' ὅτε —.

182. ἐγρηγορτί, 'on the alert,' from the Pf. ἐγρήγορα, an unusual formation.

183. δυσωρήσωσιν, Aor., 'are disturbed in their watch.'

187. τῶν, with βλεφάροιν, 'from their eyelids.'

188. νύκτα, Acc. of *duration* of time.

φυλασσομένοις, Dat. with ὕπνος ἀπὸ δάλλαι, as σφίσιν in I. 186; the possible construction with τῶν being neglected, cp. 9. 636.

189. ἀπὸ τῶν . . αἰτοῦν, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 δέγμενος ἀπὸ τῶν κ.τ.λ. ἐπὶ goes with ἰόντων, 'coming on,' 'attacking': or possibly with αἰτοῦν, but ἐπαῖω is not found in Homer.

191. This line is wanting in some of the best MSS.

195. κεκλήατο βουλὴν, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. δάλλυε, with ἀπετράπετο, = 'turned back from destroying,' ὅτε δὴ is also to be taken with ἀπετράπετο.

206. εἰ τινά που κ.τ.λ., 'in the hope that he may slay.' ἐσχατώντα, straggling.
207. φῆμιν, 'talk.'
209. ἀπόπροθεν, 'far off,' viz. from their city.
212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἰ που ἔτι ζῶουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡελιὸν τε.
215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.'
217. θαῖται are the regular common meals of the γέροντες, εἰλαπίναι the special feasts. This part of the reward answers to the Attic σίτης ἐν πρυτανείῳ.
222. εἰ τις .. ἄλλος, a wish, like l. 111.
224. For the Nom. ἐρχομένω cp. 3. 211 ἀμφω δ' ἐξομένω γεραράτερος ἦεν Ὀδυσσεύς. On τέ in gnomic sentences see § 49, 9.
226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'
227. λεπτή, lit. 'thin,' the opposite of πυκνή.
238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.
243. ἔπειτα, 'then,' = 'that being so.'
244. πρόφρων is the predicate, sc. ἐστὶ, ἀγήνωρ being only a constant epithet of θυμός.
247. νοστήσασμεν, 'we may return,' a rare use of the Opt. without ἄν or κέν: cp. l. 557.
252. παρόφωκεν is the reading of Aristarchus: the MSS. generally have παρόφηκεν. The phrase πλέων νύξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Farsi) is in too obvious contradiction to τρίτατη δ' ἐτι μοῖρα λείπειται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.
263. ἐντέτατο, cp. 5. 728.
264. ἔχον, 'held fast,' = 'were fastened.'
265. πῖλος, 'felt,' with which the helmet was lined.
266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Ἀμύντορ see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.
268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δάκε: as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειάνδ', perhaps rightly.
273. κατ', to be taken with λιπέτην (Tmesis).
277. ὄρνιθ[ι], 'at the omen of the bird.'
280. φίλαι, cp. 5. 117.

1. The first part of the report is a general introduction to the project. It describes the purpose of the study, the scope of the work, and the organization of the report.

2. The second part of the report is a detailed description of the methodology used in the study. It includes a discussion of the data sources, the data collection methods, and the data analysis techniques.

3. The third part of the report is a presentation of the results of the study. It includes a discussion of the findings, a comparison of the results with previous research, and a discussion of the implications of the findings.

4. The fourth part of the report is a conclusion and a discussion of the limitations of the study. It includes a summary of the main findings, a discussion of the strengths and weaknesses of the study, and a discussion of the implications for future research.

5. The fifth part of the report is a list of references. It includes a list of all the sources cited in the report, including books, articles, and other documents.

6. The sixth part of the report is an appendix. It includes a list of all the data and other materials used in the study, including raw data, intermediate results, and final results.

7. The seventh part of the report is a list of figures and tables. It includes a list of all the figures and tables used in the report, including charts, graphs, and tables.

8. The eighth part of the report is a list of abbreviations. It includes a list of all the abbreviations used in the report, including acronyms and symbols.

9. The ninth part of the report is a list of footnotes. It includes a list of all the footnotes used in the report, including references to other parts of the report and references to external sources.

10. The tenth part of the report is a list of appendices. It includes a list of all the appendices used in the report, including raw data, intermediate results, and final results.

-ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, spread over the sky after sun-set, and withdrawn again at dawn.

398. βουλευόντι μετὰ σφίσιν οὐδ' ἐθέλουσι. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have βουλευοῖτε and ἐθέλοῖτε. With this reading σφίσιν must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is never found in Homer, except perhaps with the Adj. ἑς, ὅς. The use of the Opt. in *oratio obliqua* is also un-Homeric. The change was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. ὀχέεσθαι, 'to be carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. ἔσσα τε κ.τ.λ. The change to the indirect form of question may be defended by Od. 1. 171 ὀπποῖς τ' ἐπὶ νηὸς ἀφίκεο; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. φυλακάς, Acc. by attraction to the Relativial clause ἃς εἶρεαι.

417. κεκριμένη, 'told off,' posted expressly as a watch.

418. οἷον ἀνάγκη, 'who needs must,' as they are defending their homes, cp. l. 422. Τρώων is emphatic, opposed to ἐπικούροι.

424. πῶς γάρ —, 'nay, how —?' But we should probably read (with Cobet) πῶς τάρ, see l. 61. Some MSS. have πῶς τ' ἄρ.

428. πρὸς with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The Δέλεες and Καύκωνες are not in the Catalogue.

431. ἱπποκορυσταί, see 2. 1 (note).

434. οἷδε, used adverbially, 'here are the Thracians.' Rhesus and the Thracians are not mentioned in the Catalogue, or elsewhere in Homer.

437. The Nom. is used as a kind of exclamation, cp. 1. 231., 2. 353.

442. πελάσσετον, Aor. in -σον, § 9, 3.

447. μοι, *Dat. ethicus*, used ironically.

456. φασγάνῃ ἀΐξας, cp. 8. 88.

463. ἐπιδωσόμεθ' is the reading of Aristarchus; most MSS. have ἐπιβωσόμεθ'.

From 22. 254—
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,

it may be inferred that ἐπιδωσόμεθα = 'we shall call to witness,' though this meaning is not very suitable here. ἐπιβωσόμεθ' is not strongly supported by Od. 1. 378 (= 2. 143) ἐγὼ δὲ θεοὺς ἐπιβώσσομαι ἀλὲν λόγῳ; it there means 'I will call to my aid.'

466. δέλον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which his arms were. δέλος is doubtless for δήλος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δείλος, 'clearly seen' (C. 2. 167), which should probably be written εὐδήλος. The reading of the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out, the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἀντιφ or 'rail.'

476. προπάρουθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα φέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠπρόντισαν.

482. τῷ, i. e. Diomede.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπώχετο, 'went over or round' [destroying].

489. πλήξεαι, Opt. of indefinite frequency, § 34, 1, δ.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, the real Diomede: a good example of oxymoron.

497. τὴν νύκτα, 'for that night.' But neither the Article nor the idea of duration is in place here. This line is probably spurious.

499. σὺν δ' ἤειπεν, 'he coupled them,' 'harnessed them together': 15. 680 ἐπεὶ ἐκ πολλῶν πύσuras συναίρεται ἵππους, also the derivative σύνήγορος, 'yoke-fellow.' He must at the same time have bridled them (perhaps this is implied by the word συναίρω), and mounted one: ll. 514, 527.

502. πιφαύσκων, 'as a signal,' to let him know that he had the horse ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size, probably it did not give more than standing-room for two men. The idea of carrying a chariot back to the Greek camp was an overdone one, which the poet did well not to represent as carried out.

506. ἡ κ.τ.λ. This is the second member of the double question answering to ἡ δ' γὰρ (l. 504): the clause ἡ ἐκφέρου being only a subordinate alternative to ῥυμοῦ ἐξέρου. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay instead more Thracians.'

511. μή expresses warning, § 29, 5.

512. Join θεῶς ὄπα, cp. 2. 182.

513. ἵππων ἐπεβήσεντο, 'mounted the horses' (i. e. one of them): where the phrase means 'mounted the chariot.' The want of a dist

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears as a thing in ordinary use.

515. *ἀλαοσκοπὴν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαός σκοπὴν*.

516. *μετὰ .. ἔπουσιν*, 'busy with.'

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the act or circumstances of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρώ*; shall I deceive (i.e. be wrong) or speak the truth (be right)? The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἐλασαίαιτο*, 'may have driven': cp. 1. 538, also Od. 21. 395.

538. *μή τι πᾶθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. 1. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαντο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *βεία θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι*—of which passage this seems to be an imitation.

πολύ φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολλὸν φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἀνακτα*, 'but their master'; Art. of contrast, § 47, 2, *δ*.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ἱερά* or *ἱρά*) is used in this sense. For *ἱετομασσαιαιτο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: l. 535, also 6. 117.

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus and the time for Eurypylus to reach the camp: and the meeting of P

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τεichoμαχία* of the next book. Cp. the notes on I. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e.g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In II. 343-346 Hector is opposed to Diomedes and Ulysses, and he is presently put *hors de combat* for a time by Diomedes (355 f.). But in ll. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomedes; then he is on the left and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pyliaans and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on ll. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ῥῥθια*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὑπερέχαστο*, 3 Plur. Plpf. Mid. of *ὑπέρ-νυμι*, 'were out-stretched,' i.e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. l. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦριν*, 'impetuous,' i.e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382.

ἰστεφάνωντο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπὶ) the centre of the shield, round the δμπαλός.

37. δειμός τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφείες, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπὶ, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δούπος and δουνέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλῆες, lit. 'forward' (from πρῶ, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρυλῆες, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶθι πρῶ, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρῶ.

51. ἱππήων, i.e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρύτεροι ἐκοσμήθησαν: cp. 23. 444 φθῆσονται τούτοις .. ἢ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying θωρήσσοντο.

58. θεὸς ὡς τίετο δῖμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρῶσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὐλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαίνουσιν, 'work along.'

69. πυρῶν ἢ κριθέων, join with δγμων.

72. ἴσας δ' ὕσμίνῃ κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἤμος*: 'just when —.'

δειπνον, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i. e. 'overpoweringly,' 'completely': cp. the places quoted on 1. 103.

91. *ἐν . . δρουν*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεις παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεα παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεις παμφαίνοντας* with *χιτώνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, Philol. x. p. 356) is much more pointed.

ἐπεὶ περίδυσε χιτώνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχεα ἀπήνυρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περίδυσε* in the sense of 'stripped off' is against analogy: and the use of *χιτώνας* for the whole armour is strange.

104. *παρίβασκε*, i. e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποίων*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έβη*, 'crunches up': Aor. of *similes*, § 25, 2, δ.

115. *σφ*, for *σφε*: double Acc. with *ἀπήνυρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύχανε* (l. 74).

117. *ὑπὸ*, 'beneath,' i. e. in the limbs.

122. *Πάσανδρον κ.τ.λ.*, taken up in l. 126 δύο παῖδε κ.τ.λ.

123. *μάλιστα*, with *οὐκ εἶσχε* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένος*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *δμοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἰν ἐνὶ δίδωρῳ ἔοντας*: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. *σφεας*. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῶ δέ, the horses. κωπηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δῆ, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, 'cognate' Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ιημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὐ, and this is adopted by some scholars, who hold that the Reflexive δε may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμάζε.

147. ὀλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόντες, to be taken with both πεζοί and ἱππῆες (ll. 150, 151), not with πῶδες.

155. ἐξύλαφ, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'untimmed' (ἀφ' ἧς οὐδεὶς ἐξυλίσσεται), and (2) 'rich in timber' (with ἀ-intensive) are very improbable.

156. εἰλυφών, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὑπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσαντο, sc. the first who reached the gate: cp. the next line, of δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύνοντα, 'raging (furiously busy) with slaughtering.'

192. ἔλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἔλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

The last part of this promise of Zeus is not fulfilled. Hector reaches the ships, but the Trojans are driven back before sunset, first by Patroclus

finally by Achilles himself. The two lines 193, 194 recur in 17. 454, 455, from which place they may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἱκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἄρτύνθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.'

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp. 2. 479 Ἄρει δὲ ζώνην, στήρνον δὲ Πόσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρπαιε, 'pressed it home with all his force'; αὐτὸς implying that the weight of his *body* was added (ἐπὶ) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρὶν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *sent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (ἀλχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10.

745. The construction is the cognate Acc.

243. κουριδῆς, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.'

252. χεῖρα. here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' ἀύται, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὄξεῖαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογροστόκοι Εἰλείθυιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-s* and *τόκο-s* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. *ἔξει[α]*. There is no other instance of this elision. Cobet (*Misc. Crit.* p. 575) proposes to read *ἔξει' ἔδύνη δύνεν*.

275. *διαπρύσιον*, the Adj. from *διαπρό*, hence 'piercingly,' in tones that went 'right through.'

288. *ἄριστος*, for *δ' ἄριστος*.

290. *ὑπέρτερον εὖχος*, 'the higher boast,' i.e. the better ground of boasting, the boast of victory.

296. *μέγα φρονέων*, 'with great thoughts,' viz. of victory.

297. *ὑπερ-αἶ*, 'blowing aloft'; cp. *καθαλλομένη* in l. 298.

304. *τοὺς . . ἡγεμόνας*, 'these were the leaders that . .'

305. *πληθύν*, 'the common herd,' as 2. 143.

306. *Νότιοι*, with *νέφεα*, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. *ἀργεστώο*, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. *πολλόν*, 'in great quantity,' used predicatively.

308. *πολυπλάγκτοιο*, 'much wandering,' that blows about, now this way, now that. *ιωῆς*, cp. 4. 276 *ὑπὸ Ζεφύρου ἰωῆς*.

313. *τί παθόντε*, 'what has befallen us that . . ?'

318. *ἡμέων ἡδος*, 'satisfaction (= benefit) from us.'

319. *βόλεται*, 'chooses rather.' The form *βόλομαι*, for *βούλομαι*, was established by Buttmann (*Lexil.* s. v.)

325. *μέγα φρονέοντε*, cp. l. 296.

326. *πάλιν ὀρμένω*, 'when they turned in fury back from their flight'; cp. l. 572 *ὀρμενα πρόσσω*.

327. *ἀνέπνεον*, 'had a breathing space' (*ἀνάπνευσις*, cp. l. 800). Join *φεύγοντες Ἑκτορα*.

329-332, repetition of 2. 831-834.

334. *κεκαδών*, 'having deprived,' § 4.

340. *προφυγείν*, 'wherewith to fly.' *δάσατο θυμῷ*, lit. 'had fallen into folly in his mind,' i.e. had made a great blunder.

347. *τόδε*, adverbial in sense, 'here.' *Ἑκτωρ*, in apposition to *πῆμα*.

348. *στέωμεν*, by metathesis (exchange) of quantity for *στή-ο-μεν*, § 13.

350. *κεφαλῇφιν*, for the Gen., to be taken with *βάλει*, 'struck in the head'; or perhaps with *τιτυσκόμενος*, 'aiming at.'

351. *χαλκόφιν*, for the Gen., in the ablatival use.

πλάγχθη, cp. 12. 285.

353. *αὐλώπης*, see on 5. 182.

354. *ἀπέλεθρον*, lit. 'without measure' (*πέλεθρον*), 'a vast distance.'

357. *ἔρωήν*, 'the throw'; 'he went after the throw,' i.e. where the throw carried the spear.

358. κατα-είσαντο γαίης, 'had come down to earth again.' For the Gen. cp. 13. 504 αἰχμῇ . . κατὰ γαίης ᾤχετο, also 3. 217 κατὰ χθονὶ δμῆματα πῆφας. It might be taken with οὐ, as a partitive Gen., but this is less natural.

359. ἐμπνυντο, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have ἀμπνυντο, which properly means 'took breath,' cp. 1. 382 ἀνέπνευσαν κακότητος.

364. ᾧ μέλλας, κ.τ.λ., 'to whom I suppose you pray.' μέλλω with the Pres. Inf. generally means 'to be likely.'

365. ἔξανώ, Fut. καὶ ὕστερον, 'even though late,' = 'sooner or later,' to be taken with ἔξανώ.

367. τοὺς ἄλλους, 'others instead,' the Art. of contrast, § 47, 2, d. ἐπι-είσομαι, 'I will go after,' cp. 4. 392.

371. ἀνδροκμήτω, 'wrought by men,' not a natural hillock.

373-375. ὃ μὲν . . αἶνυτ' . . ὃ δὲ . . ἀνέλκε, i.e. while Diomedes was stripping off the corslet, &c., Paris drew his bow.

πήχυν, the horn which formed half of the bow: see 4. 110 ff.

380. βέβληται, scanned either as a dactyl, by making η short before the following vowel, or (more easily) by eliding the final αι.

385. κέρα ἀγλαέ, 'whose glory is in a horn,' contemptuous way of describing a bow.

386, 387. εἰ . . παρηθείης, expresses *wish* rather than *condition* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. οὐκ ἂν with the Subj. is an emphatic Future, § 29, δ: cp. 3. 54 οὐκ ἂν τοι χραίσμη κιθάρης, κ.τ.λ.

388. ἐπιγράψας, 'when you have scratched.' αὐτως, 'for no other reason,' hence 'idly.'

390. κωφόν, 'dull,' 'pointless.'

391. ἐπαύρη, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' πέλεται, 'moves,' 'behaves itself': cp. Lat. *versatur*.

392. ἀκήριον, 'lifeless,' cp. 5. 812. Aristarchus read ἀκήριον ἀνδρὰ τίθησιν: but ἀνδρὰ is unnecessary.

393. ἀμφίδρυφοι, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks.)

395. πλείες, 'more,' cp. 2. 129.

396. τοῦ, governed by πρόθε in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. τί πάθω; 'what is to be my lot?'

407. διελέξατο. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 τίπτ' ἀνεφ' ἐγένεσθε; also 4. 243.

409. τὸν δέ, apodosis to δὲ δέ κ'.

410. ἢ τ'—ἢ τ', 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἰς δ κ.τ.λ.
 413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surrounding him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὲ τόδε πῆμα κυλίνδεται ὀβριμος Ἔκτωρ.
 417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολλὸς δ' ἐπὶ κόμπος ὀρώρει.
 418. ἄφαρ, 'readily.'
 424. πρότμησιν, 'the belly.'
 425. ἀγοστή, 'with the palm of his hand.'
 427. εὐ-ηφένος, 'wealthy,' from ἀφενος; with the same lengthening as in ποδ-ήμενος, δι-ηρεκής, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενής is inexplicable. εὐηφένος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.
 430. ἄτ', from ἄ-ατος, 'insatiable.'
 433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency, § 29, 4.
 439. δ, = ὅτι.
 τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, the spear did not 'reach him in a fatal spot,' understanding the words as = οὐ κατὰ καίριον τέλος ἦλθεν ἢ πληγῇ, οὐκ εἰς καίριον τόπον ἐτελεύτα (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καιρὸς τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἐργαίε τί φημι τέλος χαριέστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ δὲν πάγῃ βέλος, and 8. 84 (= 326) μάλιστα δὲ καιρίον ἐστι. The text of Zenodotus had βέλος, which is free from difficulty, cp. 4. 185 (just quoted).
 446. ἐβεβήκει, 'took his way,' cp. l. 221.
 451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).
 453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.
 454. ἐρύουσι, Fut.
 457. χροὸς, 'the flesh,' viz. his own.
 458. σπασθέντος, sc. ἔγχεος, Gen. absolute.
 462. ὅσον κεφαλὴ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.
 466. ἀμφί, of sound heard, cp. 2. 41 θείῃ δὲ μιν ἀμφέχοντ' ἀμφή, 10. 535

ἀμφὶ κτύπος οὐατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 41. 19. 444.

467. τῷ ἱκέλῃ, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [would be] if' &c., i.e. 'such a cry as he might raise if' &c. τῷ i Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ.: cp. 22. 48 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if—.'

βιάτο, Opt., contracted from βια-οί-στο.

471. ποθῇ, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about'; so l. 482.

474. ὥς εἰ τε, 'as if,' 'as it might be.'

477. λιαρόν, sc. ᾗ. δρώρη, 'are astir,' 'are vigorous.'

478. θαμάσσεται, Aor. Subj.

479. θαρβάπτουσιν, 'begin to rend it.'

484. αἰσσων, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. ὄρεσφιν, for the Gen., here ablative in sense, § 40.

ἐπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὁμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So ὁριστίς, 'keeping company,' in 13. 291 μετὰ προμάχων ὁριστύν, 17. 228 πολέμων ὁριστίς.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπώλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παύσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδρασαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλιθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἡγήτρος to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. ὁμιλούμεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθύνω, 'direct.'

529. *ἔριδα προβαλόντες*, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 *ἔριδα προφέρονται*, also 17. 742 *κρατερὸν μένος*.
 530. *παμφιβαλόντες*.

533. *μετά* with the Acc., here of *motion between*.

535. *αὐτὸν περὶ δίφρον*, sc. *ἦσαν*.

537. *αὐτὸν*, 'and those' (others) —.

538. *ἀνδρόμεον*, 'made of men,' a word elsewhere used with such Nouns as *χρῶς*, 'flesh,' *κρέας*, &c.

539. *μίνυνθα δὲ χάζετο δουρός*, lit. 'he gave way but a little while from his spear,' i.e. he did not give way, when he had thrown his spear, but followed it up at once.

542. *Αἴαντος . . μάχην*, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. *Αἴανθ'*, for *Αἴαντι*. *ἐν φόβον ὤρσε*, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. *ἐφ' ὁμίλου*, with *τρέσσει*, 'he shrank back towards the mass' (*τρέω* denotes any movement of fear or retreat): Gen. as 3. 5 *ἐπ' ὁκεανοῖο ῥόδαν*. *πατήνας*, 'with a glance round him.'

547. *γόνυ γονὺς ἀμείβων*, 'shifting knee with knee,' i.e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. *βοῶν*, with *μεσσαύλοιο*, 'a station for oxen.'

549. *ἰσσεύαντο*, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. *παρ' ἄρουραν ἰών*, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (*ἐβίησαντο*), and enters it (*εἰσελθών*).

559. *ἔαγι*, Pf. Subj. The MSS. have *ἔαγι*, but the Aor. *ἔαγην* always has *αἰ*. We might read *ἔαγει* (Plpf.).

561. *νηπίη*, 'childish,' an unusual application of the word.

565. *νύσσοντες*, with double Acc., *Αἴαντα* and *σάκος*, § 37, 5. *ἔποντο*, 'were busy,' cp. l. 473.

569. *προτέρει*, 'kept off.' *ὀδεύαν*, 'from making way.'

571. *τὰ δὲ δοῦρα*, Art. of contrast (§ 47, 2, δ), 'from the other side the spears' &c.

572. *δρμυα πρόσσω*, 'in their forward flight': opposed to *μυσηγῶν*.
ἴσταντο, 'stopped midway,' i.e. short of their aim.

573. *ἐπαυρεῖν*, cp. l. 391.

584. *δόναξ*, the 'shaft' of the arrow.

585. *ἐχάζετο*, sc. *Eurypylos* (not *Paris*).

588. ἀλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37.3.

597. Νηληΐαι, 'of the breed of Neleus,' cp. Τρώϊοι Ἴπποι (5. 212). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ, οἱ ἰσσεύται 'it will be up-hill work for him.'

603. φθεγγόμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν ὅτω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔραιο, probably for ἐρέ-εο: if so, it should be accented ἐρέω, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θιν', so accented, must be θίνα. We might read θίν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἑκαμήδη.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπὶ, 'on it,' viz. the basket. περὶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεοῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (I. 246) οὐατα, 'handles.'

635. νεμύθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκῶν): cp. Od. 10. 234 ἐν δέ σφι τυρὸν τε καὶ ἀλφίτα καὶ μέλι χλωρὸν οἶνον Πραμνεῖω ἑκύκα κ.τ.λ.

639. Πραμνεῖω. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφῆτην, 'had got rid of' (ἀφήμι).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. I. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἴδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσάσθαι κατὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τός we may compare ἐπεικτός, 'yielding'

(8. 32), *ἑρπετός*, 'creeping,' *ἀτάρβητος*, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with *αἰδοῖος* the sense would be 'towards whom one feels *νέμεσις*': and this does not suit the context unless *νέμεσις* = 'fear,' a meaning not found (except perhaps in one use of *νεμεσίζομαι*, Od. 263 *θεοὺς νεμεσίζετο ἀλὲν ἰόντας*).

653. *οἷος ἐκείνος δεινὸς ἀνὴρ*, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (δδ) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? *ύίας* is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. *πένθεος*, with *οἶδε*, 'knows about the distress.'

662. This line is wanting in the best MSS. Nestor had left the field before Eurypylos received his wound.

665. *ἱσθλὸς ἔών*, i. e. though so well able to save them.

667. *πυρός*, Gen. of *material*, § 39, 4.

668. *ἑπισχερώ*, lit. 'in a row,' i. e. 'without check.'

671. *Ἠλείοισι*. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298, 24. 431) they are called *Ἑπείοι*, as also in the context of this passage (l. 688).

672. *βοηλασίῃ, δτε*, 'a cattle-lifting raid (of the time) when': for the use of *δτε* cp. 8. 229 *πῇ ἔβαν εύχολαί, δτε δὴ κ.τ.λ.*

674. *ρύσι' ἑλαυνόμενος*, with *ἐγώ* (l. 672), 'as I was driving off cattle as a pledge for repayment,' i. e. in reprisal for a raid of the Eleians, see on l. 698.

682. *τά*, Neut. of cattle, see on 5. 140. *Πύλον*, see on 2. 591.

684. *νέψ . . κώντι*, 'going as a young man,' 'going fresh.'

686. *χρεῖος*, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. *δαίτρευσον*, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. *κεκακωμένοι*, 'having been hardly dealt with.'

690. *ἑλθών*, Masc. according to the sense, though construed with *βλή Ἡρακλείῃ*: so 5. 638.

691. *τῶν προτέρων ἑτέων*, 'in the course of former years,' § 39, 2.

694. *ταῦθ' ὑπερφανόντες*, adverbial Acc., 'uplifted by these things,' like *τόδε χέω*, &c., § 37, 1.

697. *τριῆκόσια*, 'three hundred head,' see on 5. 140., 11. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this *way* by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 574 τῶν ἐκατὸν νηῶν ἤρχε κ.τ.λ. This however is too harsh.

704. 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαιρετόν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρεῖος). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διαίπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολλῶνε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολλῶνε comes from their mother, or her ancestors.

711. Θρυέσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρίω Ἀλφειοῖο πόρον.

712. νῆατῃ, 'the last place,' cp. 9. 153 νέσται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use. ἄμμι δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὧς, 'thus,' i.e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλον, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἑνδίοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάρουθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τότε φαίνεται δέσπλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. στήν βα, 'so took my place.'
748. ἀμφίς, 'over,' lit. 'on the two sides [of each chariot].' δύο, viz. the ἡνίοχος and παραβάτης.
750. Ἀκτορίωνε, see on l. 709. διαπάζω is used elsewhere of destroying cities or *bodies* of men (στίχας ἀνδρῶν, 5. 166, cp. 11. 503), but not of single men.
754. σπιθεός, a word only found here, said to mean 'wide.' Aristarchus read δι' ἀσπιθεός. Possibly ἀσπιθής is the same word as σπιθής, with euphonic α: cp. στάχys and ἀσταχys, στεροπή and ἀστεροπή.
755. ἀνά . . . λέγοντες, Tmesis: elsewhere ἀλλέγω.
757. Ἀλισίου ἐνθα κολώνη κέκληται, 'where is the place called the hill of Alisium.'
759. πύματον is the important word: 'the last man I killed and left on the field (was killed) there.' ἄλπον as in l. 99.
761. θεῶν, ἀνδρῶν, partitive Genitives: cp. 16. 850 ἀνδρῶν δ' Εὐφορβος, 'as among men, Euphorbus.'
762. εἰ ποτ' εἶον γε, see on 3. 180.
763. οἷος, i. e. unlike me, whose valour was a cause of rejoicing.
- τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read ἥς, 'he alone will profit by his valour,' cp. 17. 25 ἥς ἡβης ἀπόνητο.
764. μετακλαύσεσθαι, 'will bewail after,' i. e. when it is too late.
767. νῶϊ δὲ ἔνδον, so all the MSS. The editors read νῶϊ δὲ τ' ἔνδον, but τε is out of place here, see § 49, 9.
774. αὐλῆς ἐν χόρτῳ, 'in the walled-in space of the court-yard,' χόρτος = Lat. *hortus*.
776. ἀμφι . . . ἔπετον, Tmesis, 'were busy over.' Zenodotus read ἐπέτην, and so ἠθελέτην in l. 782: but the use of -την in the 2nd Dual is probably not Homeric.
782. μάλ' ἠθέλετον, 'were right willing to go.'
786. γενεῇ, 'in birth.' ὑπέρτερος, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.
789. σημαίνειν, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.
- εἰς ἀγαθὸν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 εἰπεῖν εἰς ἀγαθόν).
791. εἰποῖς, the Opt. is used as a gentle Imperative, cp. 4. 93.
793. παραίφασις, 'persuasion,' lit. 'talking over.'
794. θεοπροπίην ἀλεείναι, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.
795. καὶ τινά οἱ. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἰσχυόντες, 'likening you to him,' i. e. taking you for him. *ισμ* or (more commonly) *ἰσχω* is formed from the root *ἰκ-*, originally *fu-*, as *διδάσκω* (cp. *διδαχ-ή*), *τιτύσκομαι* (root *τύκ-*), &c.

800. ἀναπνεύουσιν τερόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i. e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i. e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορῇ, 'meeting-place.' θέμις, 'place of justice' (*θέμιστες*), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 *ἥ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἥδ' ἐκαθίζει*, cp. Il. 15. 95., 20. 4).

810. κατὰ μηρὸν διστόφ, join with *βεβλημένους* (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not from): cp. Od. 10. 362 (of pouring water) *κατὰ κρατὸς τε καὶ ὤμων*: Il. 5. 696 *κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς*, 'a mist was shed over his eyes.'

820. στήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ βουρῇ, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 *οὐδέ τί σε τρώεσσιν ὀδομαι ἄλκαρ ἔσεσθαι*.

824. πεσέονταί, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

833 ff. ἡττοὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be *ἡττοὶ . . ὁ μὲν . . ὁ δέ*. The harshness is softened by the partial Apposition *ἡττοὶ . . ὁ δέ*: cp. the note on 3. 211.

836. Join *πεδίῳ Τρώων*, as 15. 739 *ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύας θωρηκτῶν κ.τ.λ.*

838. εἰοι, Opt. without *ἂν* in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read *πῶς κεν*.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere *μεθήμι* takes a Gen. of the thing (*πολέμοιο, μάχης, ἀλκῆς*) or work neglected.

842. ὑπὸ στέρνοιο λαβών, i. e. supporting him by putting an arm round his waist in front.

845. περιπευκέες, like *ἐχεπευκέες* (1. 51), 'full of sharpness or bitterness,' i. e. pain. It is not = *δέξυ*.

847. δδυνή-φατον, 'pain killing.'

BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius only keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Peirithous, and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks'.

πρώτος ἐσήλατο τείχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. ὁμυλαδὸν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὁμολοι) as well.

4. στήσεν, 'to hold out.'

7. ὄφρα . . βύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἑκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοὶ in view of the contrast about to be made: cp. Od. 1. 116 μνηστῆρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχει.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμιθέων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θείη, 'make floating in the sea,' 'make into flotsam,' i.e. 'wash down into the sea.'

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἄμα πνοιῆς ἀνέμοιο).

29. φητρῶν καὶ λάων, Gen. with θεμέλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἔεν, = ἔεσαν.

35. ἀμφι . . δεδήει, 'was furious (lit. blazed) round,' governing τείχος: cp. 6. 329 ἄστυ τόδ' ἀμφιδέδηε.

36. δούρατα, 'the timbers.'

37. Διὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, δ), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (*στρέφεται*, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. *θαμείας*, used adverbially, 'hurl spears thick and fast.'

47. *πειρηγίζων*, not elsewhere used with an Acc.: cp. 15. 615 *καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρηγίζων*, where the construction is different. The repetition of *στίχας ἀνδρῶν* in l. 48 is a further awkwardness.

49. *ἐλίσσεθ'*, 'wheeled about,' = *ἐστρέφετο*: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 *κέκλετο δὲ Τρώεσσι ἐλιξάμενος καθ' ὄμιλον* (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is *ἐλλίσσεθ'*, 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words *ἐλίσσεται* evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing *ἐταίρους* with the next line. But it is curious that there is a similar rhythm in l. 44 *θαμείας | αἰχμὰς ἐκ χειρῶν*, and l. 51 *ἐπ' ἄκρῳ | χεῖλει ἐφισταύτες*. Neither word gives a satisfactory piece of Homeric versification.

53. *ὑπερθορεῖν σχεδόν* must here mean 'to leap right over,' 'to cross at a bound,' opposed to *περῆσαι*, 'to go through.' There is no other instance of *σχεδόν* with this meaning: but we may trace it in *σχεδῖος* (and *αὐτο-σχεδῖος*), 'immediate,' 'off hand.' Indeed the original meaning of *σχεδόν* must have been 'adjoining' (cp. *ἐξῆς*, *ἐφ-ἐξῆς*), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. *ἐπηρεφέες*, 'overhanging.'

56. *ἡρήρει*, 'was furnished,' cp. 5. 744. *ἵστασαν*, 'set up.' The MSS. have *ἕστασαν*, an impossible form.

59. *μενοίνεον*, 'were anxious,' 'bethought them eagerly': elsewhere *μενοινάω* means to 'desire' or 'intend.' The form *μενοίνεον*, if it is for *ἐμενοίναον*, is exceptional.

πεζοί goes with *τελέουσι* (Fut.), 'they thought whether they can accomplish it on foot.' For this use of *εἰ* with the Fut. cp. 1. 83 *σὺ δὲ φράσαι εἰ με σάωσεις*.

62. *ἐλαύνομεν*, Pres., 'we are seeking to drive.'

64. *ποτὶ δ' αὐτοὺς*, 'on to them,' i.e. 'hard by them,' cp. 7. 337 *ποτὶ δ' αὐτὸν* (sc. *τύμβον*) *δείμομεν ὥκα πύργους*.

66. *στείνος*, 'it is a confined space.' *τρώσεσθαι*, 'will suffer, come to harm': as *τῶμα* in Herodotus means a 'disaster,' 'defeat.'

69. *ἦ τ' ἂν κ.τ.λ.* This clause is not strictly the apodosis to *εἰ μὴν* . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137:—

ἀλλ' εἰ μὲν δάσσουσιν γέρας μεγέθυμαι Ἀχαιοί,

δρῶσantes ἐκτὸ θυμὸν ὅπως ἀντάξειον ἔσται·

εἰ δέ κε μὴ δάσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλαμαι·

where the first of the alternative conditions is not followed by *μηδὲν*, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *vanómenous ἐπὶ τὸν τόπον* (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι;

71. παλίσφις, for *παλι-ίσφις*, 'a pursuit back' (to Troy).

72. ἐνπλήγμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after *ὅτω*.

77. For *πυλίες* see on 11. 49.

82. ἡγερθέντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵμῃ 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβρόνης was Hector's charioteer (11. 521), but now fought a foot while a less good warrior (*χαρείων*) took care of the chariot.

98. The fourth division may be the *Δαρδάνιοι*, whom the Trojan Catalogue gives as commanded by Aeneas and Antenor's two sons (2. 819-823).

101. The allies (*ἐπικούροι*) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130, 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as 1. 86 σφέας αὐτοὺς ἀρτύναντες.

βόεσσι, 'with ox-hide shields,' cp. 7. 238.

107. στήσεσθ', sc. *Δαναοίς*, 'would hold their ground,' as in 1. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πῦλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἐμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὕπὸ . . ἑλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυπεν, 'spread its shade over him': so of *θάνατος*, 5. 68.

118. εἶσατο, 'made his attack' (*εἶμι*).

121. στανίδας, the two 'flaps' or folding sides of the gate. ἐπιτεκλίναν, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμὲν ἀνακλίναντες πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

122. εἰ τιν' . . σώσειεν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοὶ δ', 'and the rest,' viz. his followers.

128. Λαπιθῶων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέεσσι, 'far-stretching,' cp. 7. 321.

141. ol δ', sc. Polypoetes and Leonteus.

αἶος μὲν, 'for so long,' viz. while the Trojans were still at a distance.

Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἔνδον ἰόντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus δρυνον might be translated 'had been stirring up.' See on 6. 158, 9. 529.

145. δέ of the apodosis.

147. δέχαται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ἔλην, 'cutting it out by the root.'

ὕπαι κ.τ.λ. repeats II. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἀντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall.

αἶον, 'with a dry,' i.e. 'a harsh, grating sound.'

163. ἀλαστήσας, 'giving way to his vexation': ἀλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Impf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λάϊνον, with ταίχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιδάρροθοι, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἴσχεσθαι, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' of (not οἱ as printed in the text), since οἱ is here a Relative, taken up by οἱ ῥ' ἐτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who . . . they, I say, still hesitated.'

201. ἐπ' ἀριστερά λαὸν ἔργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔργων of a boundary cp. 2. 845 ὅσσους Ἐλλάσποντος ἀγάρροος ἐπὶ ἔργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεύτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥαίτειον πάλιν (with other places quoted by Stein *a. l.*).

203. ἐτι may go with ἀσπαίροντα or (better) with ζῶν, 'still alive, for it struggled': cp. 17. 653 ζῶν ἐτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πῶ λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψα, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψα: 'it struck at him (with a slight emphasis on the Pronoun) as he held it,' i.e. it struck in return: cp. 1. 218 ὅς κε θεοῖς ἐπιείθηναι μάλα τ' ἔκλυον αὐτοῦ, 'they listen to him' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἐ αὐτόν.

207. αὐτός, 'by himself,' § 48, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰδῶλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of δῶλον here has not been satisfactorily explained.

212. οὐδέ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to οἴκεα.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμου. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπῆλθε, but Aristarchus read ἤλθε, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσὶν is the 'true' Dat., 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' $\phi\acute{\epsilon}\rho\omega\varsigma$ stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes. αὐτά, § 46, 2.

227. θηώσωσιν, 'shall have slain.' The common reading $\theta\eta\acute{\omega}\sigma\omega\sigma\iota\nu$ is also admissible with $\kappa\acute{\epsilon}\nu$, § 85.

229. εἰδελῆ, Opt. to answer to $\epsilon\upsilon\pi\omicron\kappa\rho\iota\nu\alpha\iota\tau\omicron$, as in Clauses with $\epsilon\iota$: see § 34, 1, b.

231-234 are repeated (with the change of $\Pi\omicron\upsilon\lambda\upsilon\delta\acute{\alpha}\mu\alpha$ for 'Αντήνορ) from 7. 357-360.

235. $\delta\epsilon$ κέλευ, Lat. *qui iubeas*, 'in that you bid.'

237. τύνη δ', apodosis in sense to Ζηνός μὲν —, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to $\epsilon\iota$ περ —.

252. ἐπεί, 'for' or 'after' them.

255. θέλγῃ, sc. Ζεύς , 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόσσας, 'battlements,' projecting stones on which the breast-work ($\epsilon\pi\acute{\alpha}\lambda\lambda\epsilon\iota\varsigma$) was built.

259. στήλας προβλήτας, 'buttresses.'

263. ὅπῳ τείχος ἰόντας, 'as they came up against the wall.'

265. κελευτιῶν[ε], κελευτιάω, Frequentative of κεύω.

268. Zeugma: $\nu\acute{\epsilon}\kappa\epsilon\iota\sigma\iota\varsigma$ is construed grammatically with $\mu\epsilon\lambda\iota\chi\epsilon\iota\sigma\iota\varsigma$ and $\sigma\tau\epsilon\rho\epsilon\omega\iota\varsigma$ $\epsilon\pi\acute{\epsilon}\epsilon\sigma\sigma\iota$, but in sense fits only the latter.

271. ἐπλετο, 'has come to be,' 'is before us.'

273. τετράφθω, Pf. of *attitude*, § 26. $\delta\mu\omicron\kappa\lambda\eta\tau\eta\rho\omicron\varsigma$, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is $\pi\rho\acute{o}\sigma\sigma\omega$ $\iota\sigma\theta\epsilon$ (—υ υ—υ): but $\iota\sigma\mu\alpha\iota$, 'to strive, press on,' has ι, and is treated in Homer as a word beginning with a consonant ($\text{F}\acute{\iota}\epsilon\mu\alpha\iota$, § 54).

276. ἀποσσεμένους . . δῖεσθαι, 'to thrust back the battle and chase —.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. $\beta\omicron\eta\nu$ ἀγαθός.

278. τῶν δ', taken up at l. 287 $\delta\epsilon$ τῶν —.

280. πῆφουσκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have $\lambda\omega\tau\epsilon\upsilon\omicron\nu\tau\alpha$, the Epic contraction for $\lambda\omega\tau\epsilon\iota\omicron\nu\tau\alpha$. Aristarchus read $\lambda\omega\tau\omicron\upsilon\omicron\nu\tau\alpha$, for $\lambda\omega\tau\acute{o}\epsilon\nu\tau\alpha$, 'grassy.'

284. ἀκταῖς, an exceptional form of the Dat. Plur. in Homer.

285. $\pi\rho\omicron\sigma\pi\acute{\alpha}\lambda\acute{\iota}\zeta\omicron\nu$, 'dashing against it,' 'throwing it off': cp. 21. 268 $\tau\omicron\sigma\sigma\acute{\alpha}\kappa\iota$ μιν μέγα κύμα . . πλάζ' ὤμους καθύπερθεν, i. e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 $\pi\lambda\acute{\alpha}\gamma\chi\theta\eta$ δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 *ὁ με μέγα πλάσσει κ.τ.λ.* This *πλάσσει* is quite distinct from *πλάζω* (*πέλας*).

289. *βαλλομένων*, 'as they threw at one another,' Mid. in the reciprocal sense.

293. *ἔλιξιν*, see on 1. 98.

294. *ἀσπίδα μὲν* —, the apodosis should have been *δὲ δὲ δὲ* *ἵκασσε*, but the sentence is taken up again at l. 298 *τῇν δ' ὅ γε πρὸς σχόμενος*, and thus its original form is forgotten.

295. *ἐξέλατον*, 'beaten,' of hammered work.

297. *ράβδοισι*, 'with pegs' or 'pins.' *διηνεύουσιν*, 'passing through' sc. the ox-hides. *περὶ κύκλον*, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. *πυκινὸν δόμον*, 'the close (tight fitting) building': the *σπῆρ* (l. 304) or *σταθμοί* (5. 140).

302. *αὐτόφιν* is here Locative in sense.

304. *ἀπειρήτος*, 'without trying,' cp. *πειρήσασθαι* (l. 301).

δίοσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. *ἐν πρώτοισι*, sc. *ἀνδράσι*: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 *προμάχοισιν ἐμῇ* (with the note).

310. *τετιμήμεσθα*, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. *οἰνόν τ'*, sc. *πίνουσι*, understood from *ἔδουσι* by Zeugma.

322. *περὶ*, with *φυγόντε*, 'escaping beyond': the preposition has the same force as in *περὶ-εἰμι*, *περι-γίγνομαι*.

326. *νῦν δ'* *ἔμπης γάρ* is the right reading (not *νῦν δ'* — *ἔμπης γάρ*), since *νῦν* goes with *κῆρες ἐφεστᾶσι*: 'but since as it is —.'

332. *πύργον*, here 'tower,' but in the next line *πύργον Ἀχαιῶν*, 'the embattled line of the Greeks.'

337. *ἐγγύθεν*, with *ἐνόησε* (l. 335). *γεγωνεῖν*, 'to make his voice heard.'

339. *σακῶν*, Gen. with *κτύπος*, 'noise of smiting of shields,' &c.

340. *πᾶσαι γὰρ ἐπώχαστο*, so Aristarchus read, taking *ἐπώχαστο* as 3 Plur. Plpf. Pass. of *ἐπέχω*, 'to keep shut,' and understanding *πᾶσαι* (*πύλαι*) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle is meant.

343. *Θοάτα*, *θέων*, a play of sound, cp. 2. 758 *Πρόθοος θοός*.

344. *ἀμφοτέρω μὲν μᾶλλον*, 'better, indeed, both of the name.' But Zenodotus read *Αἵαντε*.

ὅ γάρ κ.τ.λ., 'for that would be,' &c.

346. *ὤδε*, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.
356. μίνυνθά περ, 'if it were but for a little while.'
368. ἀντιῶω, Fut. of ἀντιάω (l. 356).
374. ἐπειγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσιν ἐελδομένοισι φανήτην, and the phrases βουλομένῳ μοί ἐστι, and the like.
375. οἱ δ', apodosis.
377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.
381. ὑπέρτατος, 'on the top,' viz. of the heap.
383. ὑψόθεν, 'from above,' i. e. raising it aloft.
385. ἀρνυτήρ, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.
388. Join ἐπεσσύμενον τείχεος.
389. γυμνωθέντα, 'exposed,' in the act of climbing.
392. Γλαύκου ἀπώντος, with ἄχος, = 'for the loss of Glaucus.'
393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμπης.
394. δουρί, with νύξ. For τυχήσας cp. l. 189.
398. ἔσπετο, 'gave way,' 'yielded to his hand.'
399. The Subject to θῆκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).
400. ὁμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'
- 404, 405 repeat 7. 260, 261.
407. For ἐέλπετο there was an ancient variant ἐέλδετο, which may be right, since the use of ἔλπομαι with the Aor. Inf. is at least doubtful.
411. ῥηξαμένῳ, sc. τείχος, as in l. 418.
416. φαίνεται, 'showed itself,' 'faced them,' see on 11. 734.
420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'
422. ἐπιξύνῳ, 'common,' i. e. hitherto used in common, but now to be divided.
423. ὀλίγῳ ἐνὶ χώρῳ, 'within a small space,' viz. the ground which was in dispute.
- 425, 426 repeat 5. 452, 453.
428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.
429. μαρναμένων, governed by ὅτε (to whichever of them).
433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'
- χερνήτης, Fem. of χερνής, 'a day-labourer'; formed like γυμνής, πένης, κοίρης—words denoting *classes*. The derivation is uncertain.
434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. δεικέα, 'miserable.'

436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. II. 336
 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάσσουσιν Κρονίων, also 20. 101.

437. κῦδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.

446. πρυμνὸς παχύς, 'thick at the base.'

447. δέξ' ἐην. Here the sentence becomes independent, § 57, 4.

452. δαίγον, not with ἀχθος, but an adverb with ἐπείγα.

454. πύκα and στυβαρῶς both go with ἀπαυρίας: the gate was closely fitted and strong. Some join εἰρυντο πύκα, but this gives a weak rhythm.

456. ἐπημυοίβοι, 'overlapping'; a single bolt (κλήτης) was let into both (ἐπαρήρη).

457. ἐραισόμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'

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